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HOMER'S ODYSSEY,

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FROM THE TEXT OF LOEWE,

WITH ENGLISH NOTES,

AND A

LITERAL TRANSLATION,

BY P. J. F. GANTILLON, B.A.

*Late Scholar of St John's College, and Editor of "Cambridge Examination Papers
in Algebra and Trigonometry, &c."*

CAMBRIDGE:

PRINTED BY AND FOR HALL AND SON.

AND G. BELL, FLEET STREET, LONDON.

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P R E F A C E.

In putting forth this Edition of a portion of the Odyssey it has been the object of the Editor, to explain, to the best of his ability, such difficulties as seemed to him most likely to be met with by readers not familiar with the dialectic and other peculiarities of Homer. The parsing of all the more difficult words has, therefore, been carefully attended to: such information, however, as could be obtained by an attentive reading of the Greek Grammar,—*nocturnâ versanda manu, versanda diurnâ*—has been purposely avoided, as the Editor would desire his Notes to be not a substitute for, but a companion to and assistant in, an accurate knowledge of so important a subject. In the Irregular Verbs copious reference has been made to Buttmann's invaluable Catalogue of Irregular Greek Verbs: (London, 1844) the Lexilogus and Larger Greek Grammar (Ed. 1841.) of the same author have been copiously used, as well as the Grammar by Jelf. The Prefatory matter, though necessarily, in so brief a sketch, imperfect, will, it is hoped, convey some useful information. The text used has been that of Loewe.

St John's College, March, 1853.

THE LIFE AND WRITINGS OF
JAMES M. SMITH
BY
JAMES M. SMITH
VOLUME I
CONTAINING
HIS AUTOBIOGRAPHY
AND
HIS CORRESPONDENCE
FROM 1810 TO 1830
PUBLISHED BY
THE AMERICAN METHODIST EPISCOPAL CHURCH
PUBLICATIONS
NEW YORK
1831

LIFE AND WRITINGS OF HOMER.

THE three great questions are,

1. Who, or what was Homer ?
2. What was his date ?
3. What his compositions ?

§ 1. As regards (1), it had been the universal belief of antiquity that Homer was a single individual, whose birth was claimed by seven cities, Smȳrna, Chiōs, Colōphōn, Salāmis, Rhōdōs, Argōs, Athēns; the claims of Smȳrna and Chios being the most plausible. From his descriptions of the scenery of Mœonia and the neighbourhood, some have supposed him to have been an Ionian: others, from the character of his mythology especially, contend that he was an European Greek. It is generally concluded, however, that he was the writer of divers unconnected lays on the subject of the Trojan war; but whether really named Homer, or so called from his uniting (ὁμοῦ ἀρεῖν) these lays, is not determined. Grote (Hist. of Greece, II. 178.) thinks that he was no single individual but the divine or heroic father of the Homeridæ, a poetic guild of Chios, and that to him, as such, is ascribed the authorship of poems composed by members of the guild.

§ 2. As regards (2) the dates assigned vary from 1184 to 684 B. C., that given by Herod. (II. 53.) being 884. The great point is whether he is to be placed *before* or *after* the *Ionian migration*. (1044 B. C.). The latter opinion is generally advanced, but against this we may urge, (a) If he did not live

till 150 years after the death of the heroes, how could their exploits have been commemorated? (β) There was a stirring active time between the Asiatic settlements in Greece and the fall of Troy, and the exploits achieved therein were in no way inferior to those described in Homer. A poet living soon after the time might be expected to say something of them, but we find nothing in Homer. Grote (*ut supr.* II. 181.), thinks that the true date is between 850 and 776.

§ 3. Having established the fact of *the existence of a Homer*, (for even this has been doubted), we naturally enquire, what poems are Homeric?

We find attributed to him besides the Iliad and Odyssey, (α) Thirty-four Hymns, (β) A mock-heroic Batrachomyomachia, or Battle between Frogs and Mice, (γ) Some minor pieces, such as Epigrams. The Hymns were προίμια or preludes which the bards always sang in honour of the gods before delivering their Compositions on other subjects. Thucyd. (III. 104.) quotes the Hymn to the Delian Apollo as by Homer himself: from the mention, in the hymn to Hermes, (v. 51.) of the seven-stringed lyre which we know to have been the invention of Terpander, it cannot have been composed before the thirtieth Olympiad. (661.) (β) This was most likely the composition of Pigres, brother of Artemisia, queen of Halicarnassus, (B. C. 480.) to whom is also attributed the Margites, a satire on a man who ‘πολλὰ ἠπίστατο ἔργα, κακῶς δ’ ἠπίστατο πάντα.

§ 4. Connected with the controversy on the Homeric Poems there are several interesting points, among which are:

(1) Was the art of writing known to the heroes of the Iliad?

(2) What good service did Pisistratus do, in connection with Homer’s poems, to future ages?

(3) Who were the most eminent critics on Homer?

§ 5. As regards (1) we have testimony to the contrary: (α) *direct* from Josephus c. Apion. I. 2. He says that poetry διαμνημονευομένη ἐκ τῶν ἀσμάτων ὕστερον (posterior to the times of Homer) συνετέθη. (β) from the Poems. (α) Il. VII. 175. Ajax recognises his lot by the mark that he had made on it: had his name been written, the herald would have read it at once. (β) Il. VI. 168. γράψας ἐν πίνακι πτυκτῶ θυμόφθορα πολλὰ. These were conventional marks between Prætus and his son-in-law. (γ) Odyss. VIII. 163. We find here a man on board ship

who is described as φόρτον μνήμων, who has to recollect the cargo, without a list. This may be, however, one who has to take care of it, without recollecting every individual article. We may conclude that the Poems were preserved for a long time unwritten.

§ 6. (2) We find, in Cicero de Orat. III. 34. ‘Pisistratus primus Homeri libros, confusas antea, sic *disposuisse* dicitur, at nunc habemus.’ This would be about 600 B. C. The services rendered by him seem to have been, (1) the encouragement and regulation of their public recital, (2) the collection and arrangement of them in their present form. He is said to have had as coadjutors four poets Onomacritus, Zopyrus, Orpheus, Concylus. Nothing is said, in any of the passages that give Pisistratus this credit, of *his* having *first* committed them to writing, though this is asserted by some: indeed the expression *libros* could hardly have applied to a collection of unwritten and unconnected songs. Moreover, we know that commentaries were written on Homer by two contemporaries of Pisistratus, Xenophanes of Colophon, and Theagenes of Rhegium, and a written commentary on a work itself unwritten, is surely a thing unheard of.

§ 7. (3) The most eminent ancient critics on Homer were Zenodotus (B. C. 280); Aristarchus; Aristophanes of Byzantium, (264) the inventor of accents; Crates (157); Zoilus. A party of critics were called ‘Οι Χωρίζοντες (*The Separatists*) from their assigning the Iliad and Odyssey to different authors: the chief were Xenon, and Hellanicus.

On Homer's Odyssey.

§ 1. The first writer that mentions the Iliad and Odyssey as distinct productions of Homer is Herodotus (II. 116.). The great question concerning the latter is whether it is of the same antiquity as the Iliad or the production of a later age. The question has never been settled and probably never will be: it seems, however, probable that the Odyssey was by the same author as the Iliad, though of a later date. The latest writers on the subject, Mure, and Grote, adopt this view.

On the XIIth Book of the Odyssey.

§ 2. The latter part of this Book, (vv. 568—629) was pro-

nounced spurious by the critic Aristarchus, and with good reason; for whereas Ulysses elsewhere is represented as *enticing* the dead from their abode, *here* we find him in the midst of them. Cf. xxiv. 13. (See Muller's Hist. of Gk. Literature, p. 60.) Porson (on Eur. Or. 5.) pronounces the passage relative to Tantalus spurious: his punishment is described differently by different authors, some make a rock to be hanging over him, as Euripides in the passage referred to: some blend the two legends. Mure (Hist. of Language, &c. of Greece, II. p. 184.) says that the omission of the disputed episode would spoil the symmetry of the arrangement of Book XI.; and, again, if it be rejected, Ulysses will have been spending nearly the whole of his time with the ghosts of some thirteen women in whom he had no personal interest.

This Eleventh Book has been parodied by Lucian in the piece, current under his name, entitled 'Μένιππος ἢ Νεκρομαντεία,' of which the following is a brief abstract.

Menippus, after ludicrously quoting divers Iambics, tells his friend Philonides that he had determined to go down to Hades, having learnt the way from a disciple and successor of Zoroaster, and ask Teiresias, ἄτε μάντεως καὶ σοφοῦ, τίς ἐστὶν ὁ ἄριστος βίος,' as he found that the preaching and practice of the philosophers whom he had consulted on this subject, were widely different. At Babylon he finds a magician, who, after performing several mystic rites, goes with him across the Euphrates into a lonely, marshy, place, where the same ceremonies are gone through as are described by Ulysses in the beginning of this Book. On arriving down below they are kindly received by Charon, who takes Menippus to be Hercules from his having a lion's skin on. They see the tribunal of Minos, and other *notabilia* of the place, among others Ulysses, who is described as *λάλος νεκρός*, in company with Socrates, Palamede, and Nestor. At length, after hearing a decree that the souls of rich men are to be sent back to earth, and remain in the bodies of asses for 250,000 years, as a punishment for their insolence, Menippus asks Teiresias ποῖόν τίνα ἡγείται τὸν ἄριστον βίον. The sage, after some demur, tells him that ὁ τῶν ἰδιωτῶν ἄριστος καὶ σωφρονέστερος, as being free from absurd philosophical speculations, ambitious schemes, and quibbling sophistical disputations. Having heard this, Menippus finds his way back to earth through the temple of Trophonius at Lebadeia in Bœotia.

See Lucian, Tauchnitz Edit. vol. I. pp. 224—239.

On the Dialect, &c. of Homer.

§ 1. The dialect of Homer partakes of the Attic, Ionic, Doric, and Æolic, the Ionic, as being his native, and at the same time the best adapted to Heroic poetry, being the predominant. The characteristics of the Ionic are its softness, its fondness for accumulating vowels, and its comparative freedom from contractions, of all of which we find frequent instances in the Homeric poems. The following sketch will give, it is hoped, some idea of the variety of Homer's language.

The peculiarity of each of the dialects employed by him will then be seen :—

(1) *Attic.* (a) *Contraction*, as τοῦπος for τό ἔπος : οἱ πλείονες κακίους, παῦροι δὲ τε πατρὸς ἀρείους : (contracted forms of the comparative) : ῥήγνυσι (Il. xvii. 751.) for ῥηγνύασιν. (β) Rejection of the *η* in the optative, ἄλλοι δὲ διακρινθεῖτε τάχιστα. (Il. iii. 102.)

(2) *Ionic.* (a) *Resolution of Contractions*, as in the participles, such as φρονέοντες : peculiar to Homer is the insertion of *ο* before the inflexions of contracted verbs, as κερηκομόωντες, δεικανόωντο, μητιωόωντες, ὀκρίωωντο, ἐφεψιοόωντα. (β) *Softened forms* of the 3. Plur. Perfect and Pluqt. Passive, as ἀγγέρεται, for ἀγγέριται which would be regularly formed from ἀγγέριμαι; τετράφαται for τέτραπνται, similarly formed from τέτραμμαι. The Attics get rid, as is well known, of the inharmonious forms in —νται and —ντο, by using the auxiliary verb and the Passive Participle; among other forms anomalously resolved may be mentioned ἐρηρέδαται for ἐρήρειδνται, (Odys. vii. 86); ἐρράδαται for ἐρράδνται is regular. (γ) *Omission of the Augment*, as in δῶκε, βῆ, &c. The suffixes *φι*, *φιν* are also peculiar to this dialect.

The Ionians are very fond of *iterative* forms of the Impft. and Aorists : to denote the *repetition of an act*, (as xi. 240. πωλέσκετο), in—σκον and—σκόμην. They are formed by adding —σκον and —σκόμην, generally with *ε*, instead of —ον to the *tense-root* of the Impft. and Aor. 2, and —ασκον, instead of —α to that of Aor. 1 : as τύπτ-εσκον, τύψ-ασκον, τυπτ-εσκόμην, τυψ-ασκόμην. See Jelf Gk. Gr. § 183.

(3) *Doric.* The usage of δῶ for δῶμα, and elliptical forms generally : αο for ου, as Τελαμωνιάδαο. ευ for ου as ὅτευ for ὅτου.

(4) *Æolic.* Syncopated forms of compounds as καδδραθέτην for κατεδραθέτην, ὑββάλλειν, (Il. xix. 80.) for ὑποβάλλειν. (From

Maître on the Greek Dialects. Seager's Edn.) See also Buttm. Gk. Gr. pp. 181. seq.

Every attentive reader of Homer must have been struck (1) by the number of Syncopated Epic Aorists, (2) the accumulation of particles.

(1). The Syncopated Aor. Pass. having a consonant before their termination, (ἐλεκτο), are derived from the simple root of the verb, and, when this theme is the usual one, distinguish themselves from the *imperf.* and the *moods* of the *present* by this syncope only, on account of which they agree with the *perf.* and *plupf.* pass. *without the reduplication*: with these tenses they *may be compared but must not be confounded*. Buttm. Gk. Gr. p. 226.

The principle will be evident by a few examples. Thus

| Pres. Ind. | Aor. Act. | Aor. Middle. | Plupfct. Pass. | Syncop. Aor. |
|------------|------------|--------------|----------------|--------------|
| λέγω | ἔλεγον | ἐλεγόμην | ἐλελέγμην | ἐλέγμην. |
| μίνυνμι | ἔμινον | ἐμινόμην | ἐμεμίγμην | ἐμίγμην. |
| πάλλω | ἐπαλον (?) | ἐπαλόμην | ἐπεπάλμην | ἐπάλμην. |
| δέχομαι | | ἐδεχόμην | ἐδέδεγμην | ἐδέγμην. |

(2.) Among the numerous particles we may mention (a) ἄρα, (β) δέ, (γ) τοι.

(a) ἄρα is an *illative* particle, in a greater or less degree, that is to say, it is introduced when there is any conclusion or semblance thereto in the sentence. Donaldson, (New Cratylus. § 192. Edn. 2.) says that ἄρα signifies distance, or progression to any other step in the argument, which is the idea of an inference. The rendering of Τρῶες ἄρα 'The Trojans—God help them,' was not so far off the truth as it would appear.

Thus in xi. 1, 2, *pa*, and *ap*, intimate *two successive* stages of preparation for the voyage to Hades; Cf. 247. Buttm's. Gk. Gr. p. 431, gives the meanings (1) *consequently*; (2) *conformably to nature or good matters = rite*; (3) *by chance*.

(β) δέ. This particle is far from having a constant *adversative* power, that is, it does not always signify 'but, on the other hand', in opposition to some statement that has gone before: in very many instances it serves but to announce something *new*, where we should use *and*, or no *conjunction* at all. In the old language δέ served for other *conjunctions*, especially γὰρ: attention must therefore be paid to the context, to know which of the three principal significations *and*, *but*, *for*, it has in a given sentence. In the same way that μέν is really the neuter of μεις, (one) μία, so δέ signifies in the *second* (δύο, δεῦρο,) *place*. See Buttm. Gk. Gr. p. 424. Donalds. New. Crat. §§ 154, 156.

(γ) τοι, properly an old dative (τῷ), is a demonstrative

adverb, and serves to strengthen an affirmation. We also find *τοι* for *σοι*, which some render 'at your service', which will suit some passages, as xi. 252, *αὐτὰρ ἐγὼ τοι εἰμι ποσειδάων ἐροσίχθων*.

On the Digamma.

This letter which plays so conspicuous a part in the scanning of the Homeric Poems, was an ancient letter, occupying the sixth place, of the Greek alphabet, and so called from its form resembling that of two gammas placed one on the other (F): its ancient name was Bau or Vau: from having been retained by the Æolians longer than any other tribe of Greece, it is called the Æolic Digamma, though we are expressly told, by the grammarian Tryphon, that it was prefixed by the Ionians, Dorians, Laconians, and Bæotians as well as the Æolians. The pronunciation, from a joke of Cicero, Ep. ad. Att. ix. 9. § 4, *Tuum Digamma*, (a book containing an account of sums lent, and marked with F, the initial letter of Fænus) *videram*, seems to have been similar to that of F, though the combined sound of FWH seems to give it more exactly. Its presence in the Homeric poetry is inferred from the following facts: "A certain number of words, beginning with a vowel, the principal of which are οὐ, οἶ, εἶ, εἶδω, εοῖκα, εἰπεῖν, ἀναξ, Ἰλιον, οἶνος, οἶκος, ἔργον, ἴσος, ἕκαστος, and their derivatives, so frequently have in Homer the *hiatus* before them, (an effect produced by a word beginning with a vowel, whether with the soft or hard breathing, following a word ending with a vowel), that on omitting them it seldom occurs. These very words, comparatively with others, have rarely an apostrophus before them, so that we must conclude that there was something in the beginning of these words by which both the apostrophus and the shortening of the vowels was prevented, and the hiatus removed. Moreover, short vowels with a consonant, (as in Od. x. 369, *οὐτὶν ἐγὼ πύματ' ἔδομαι*), often become long before these words, exclusively of the *cæsure*; so that it has been conjectured that in Homer's mouth all these words had this aspiration." (Butm. Gk. Gr. § 6. Obs. 3.) The fact of words being found in Homer sometimes with, sometimes without the digamma, probably arose from the letter being *actually in use* in the Æolic parts of Asia Minor, but *obsolete, though still recognized*, in the other; and Homer, from being acquainted with the language in both these forms,

used either as best suited his verse. (Jelf Gk. Gr. § 8.) The Digamma may be traced in the middle of words as in εὐαδε (ἔφαδε), Κανάγαις. (κατ-Φάγαις). For a few instances of the force of the Digamma, the following lines may be taken :

XI. 279. ὦ Φᾶχεῖ σχομένη, τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω.

289. τῷ Φεδίδου ὅς μὴ Φέλικας βοῦς εὐρυμετώπους.

233. αἱ δὲ προμνηστῖναι | Φέπησαν, ἡδὲ Φέκαστη.

A list of digammated words, more complete than that given above, will be found in Jelf Gk. Gr. § 16. 2.

On the Scansion of Homer.

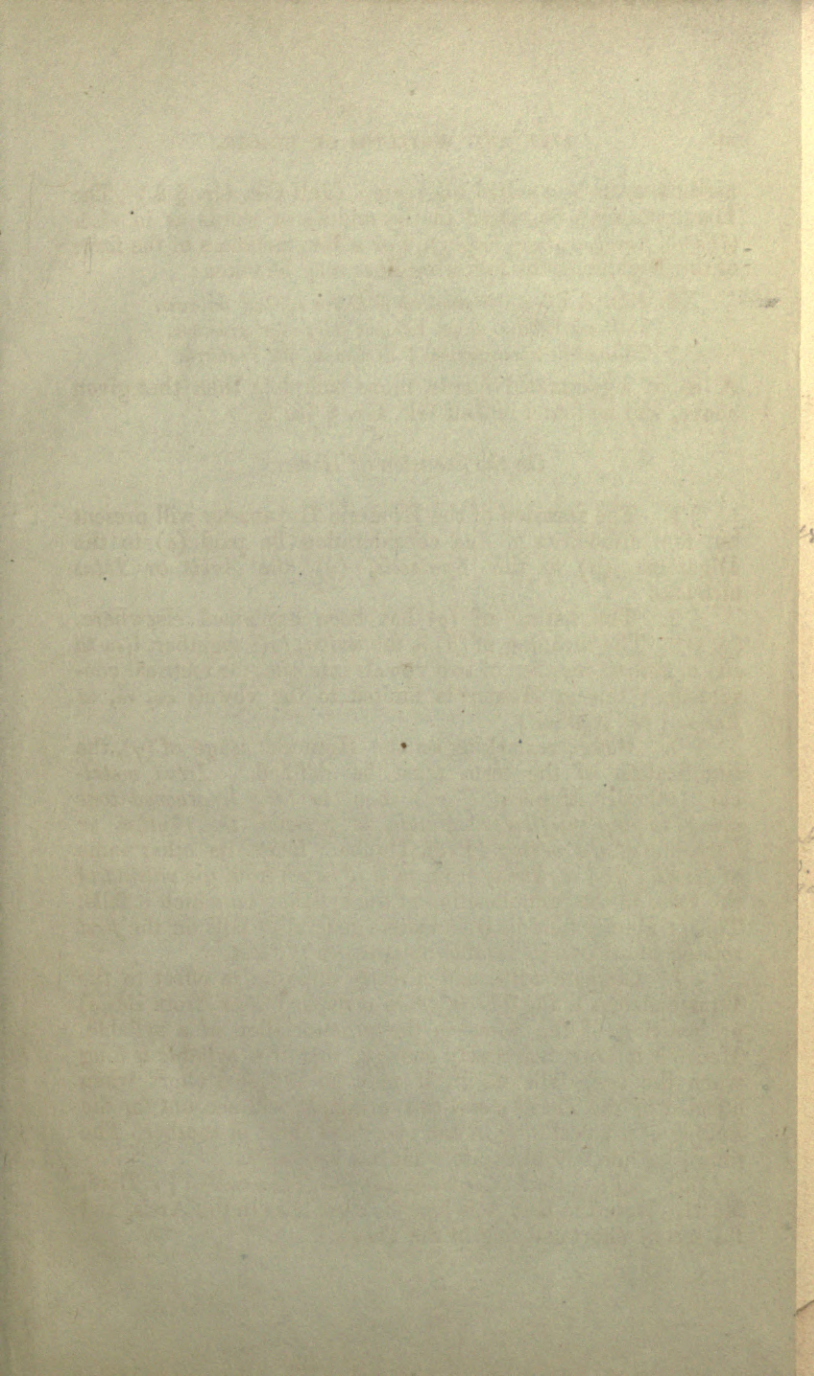
§ 1. The scansion of the Homeric Hexameter will present but few difficulties if due consideration be paid (α) to the Digamma, (β) to the *Synizesis*, (γ) the *Arsis* or *Ictus metricus*.

§ 2. The nature of (α) has been explained elsewhere. (p. xi). The meaning of (β) is the *union*, (σύν together, ἔζειν to sit) or *falling together* of two vowels into one, for metrical convenience; this in Homer is limited to the vowels εω, εα, as Πηληία | δεῶ Ἀχιλῆος |.

§ 3. Before remarking on the Homeric usage of (γ), the signification of the term must be defined. *Ictus metricus*, (literally *Metrical Blow*) then, is 'the lengthened tone given to any particular syllable, to preserve the rhythm or harmony of the verse'; (Prof. Dunbar) hence its other name of *Arsis*, (ἄρσις a raising from αἶρω to raise) from the raising of the voice in the pronunciation of the syllables on which it falls. This in Homer (and in Hexameters generally) falls on the *first syllable* of a foot: in Iambic measure on the *last*.

§ 4. Cognate with, and directly opposite in effect to the *Ictus metricus* is the *Thesis*, (θέσις a putting down, from τίθημι) or lowering of the voice in the pronunciation of a syllable. Hence it follows, reasonably enough, that if a syllable is long when the arsis falls on it, it may be expected short when affected by the Thesis; and this principle will account for the finding of a vowel long in one place and short in another. The following line will illustrate what has been said.

(α.) ᾠᾶρες, ᾗ | ρες, βροτολοιγέ, μαιφόνε, τειχεσιπλήτα | . Iliad. V. 31. Here the first A is long because it is in the Arsis, and the second short as being in the Thesis.



Let it be furthermore, to provide
but it has not much force

Let it be to provide
abundance of leaves

Let it be for our good

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ. Α.

“Αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλθομεν ἡδὲ θάλασσαν,
 Νῆα μὲν ἄρ’ ἀμπρωτον ἐρύσσαμεν εἰς ἄλα διαν, ^{fast salt}
 Ἐν δ’ ἰσὺν τιθέμεσθα καὶ ἰστία νηὶ μελαίνῃ,
 Ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἄν δὲ καὶ αὐτοὶ
 Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. 5
 Ἡμῖν δ’ αὖ μετόπισθε νεὸς κνανοπῶροιο
 Ἴκμενον οὖρον ἔει πλησίστιον, ἐσθλὸν ἐταῖρον,
 Κίρκη εὐπλόκαμος, δεινὴ θεὸς, αὐδήεσσα.

1. Αὐτὰρ ἐπεὶ. *But when &c.* We find in Book X. that Ulysses, after remaining, with his companions, for a whole year (τελεσφόρον εἰς ἐμμαντόν. v. 467) in the house of Circe, is ordered by her to go εἰς Αἶδαο δόμους (v. 491) to consult, for directions as to his homeward course, the shade of Tiresias. The Book finishes with the account of their leaving Circe, and making their way to the beach, and the narrative, which, it must be remembered, is being given by Ul. in Books IX—XII. before Alcinous and the Phœacian court, is taken up at the beginning of the present Book by αὐτὰρ ἐπεὶ κ. τ. λ.

4. τὰ μῆλα. *The sheep.* Ul. is ordered by C. (x. 524. seqq.) to sacrifice sheep to Tiresias, Hades and Persephone: we also find (x. 572.) that a ram and sheep had been left by C. as a special sacrifice to T. (see v. 524.) by the ship’s side.

4. ἐβήσαμεν. *The 1st. Aor. of βαίνω is always transitive: the 2nd. always intransitive, cf. Iliad i. 438. ἐκ δ’ ἑκατόμβην βῆσαν... ἐκ δὲ Χρυσῆς νηὸς βῆ.*

5. ἀχνύμενοι. *Because they could not go straight home.*

7. Ἴκμενος is syncopated 2. Aor. Part. from ἰκνέουμαι to come, and so is ‘a following breeze,’ (Lat. *secundus* fr. *sequor*).

— ἔει. 3 sing. imp. ind. act. (borrowed fr. ἔω) fr. ἔημι, *I send.* ἔω, Impft. ἔουν, ἔουν: ἔεις, ἔεις; ἔει, ἔει. See Buttm. Catal. p. 115.

8. αὐδήεσσα. This is ‘gifted with human voice’ (αὐδή): it is applied in the *Odys.* to Calypso (xii. 449.) and Circe, as beings, really goddesses, but living on earth and using human speech. Nitzsch, (*Odys.* x. 136.) thinks that there was an old form οὐλήεσσα (baneful), and on this account I have rendered it, ‘powerful with her spells.’

Ἡμεῖς δ' ὅπλα ἕκαστα πονησάμενοι κατὰ νῆα
 Ἦμεθα· τὴν δ' ἀνεμός τε κυβερνήτης τ' ἴθυνεν. *directed* 10
 Τῆς δὲ πανημερίης τέταθ' ἰστία ποντοπορούσης.
 Δύσετό τ' ἥελιος; σκιάωντό τε πᾶσαι ἀγυαί·
 Ἦ δ' ἐς *Πείραθ* ἴκανε βαθυρρόου Ὀκεανοῖο. *Πείραθ* 15
 Ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
 Ἡέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοῖς 15
 Ἡέλιος φαέθων καταδέρκεται ἀκτίνεσσιν,
 Οὐθ' ὁπότ' ἂν στείλῃσι πρὸς οὐρανὸν ἀστερόεντα,
 Οὐθ' ὅτ' ἂν ἄψ ἐπὶ γαίαν ἀπ' οὐρανόθεν προτραπήται, *not sent*
 Ἄλλ' ἐπὶ νύξ ὀλοή τέταται δειλοῖσι βροτοῖσιν.
 Νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα 20
 Εἰλόμεθ'· αὐτοὶ δ' αὐτε παρὰ ρόον Ὀκεανοῖο
 Ἦιομεν, ὄφρ' ἐς χῶρον ἀφικόμεθ' ὃν φράσε Κίρκη.
 “Ἔνθ' ἱερῆια μὲν Περιμήδης Εὐρύλοχός τε
 Ἔσχον· ἐγὼ δ' ἄορ ὃξὺ ἐρυσσάμενος παρὰ μηροῦ
 Βόθρον ὄρυξ' ὅσσον τε πυγούσιον ἔνθα καὶ ἔνθα, 25
 Ἄμφ' αὐτῷ δὲ χοῆν χερόμην πᾶσιν νεκέεσσιν,
 Πρῶτα μελικρήτῳ, μετέπειτα δὲ ἡδέϊ οἴνῳ,
 Τὸ τρίτον αὐθ' ὕδατι· ἐπὶ δ' ἄλφιστα λευκὰ πάλυνον. *peach-berry*

11. τέτατο. (for ἐτέτατο) 3. sing. plurft. pass. fr. *τείνω* (to stretch), *τενῶ, τέτακα, τέταμαι, ἐτετάμην*.

14. Κιμμερίων. Whereabouts this was is not determined: we find that the abodes of the C. are placed by some in the neighbourhood of the Lake Avernus in Campania; (whence, be it remembered, Virgil, *Æn.* vi. 235. seqq. makes Æneas descend to Hades;) and that a nation of the name dwelt around the Bosphorus Cimmerius, (*St. of Yeni Kale*) a narrow passage connecting the Palus Mæotis (*Sea of Azov.*) with the Pontus Euxinus (*Black Sea*); traces of the name are found in the country called *Crimea*.

See Dict. of Geog. s. vv. Cimmerii, Bosphorus. (p. 421) and Arrowsmith's Eton. Geog. pp. 556, 267.

22. ἦομεν. 1. plur. imperf. ind. fr. *εἶμι* (*I will go*). Homeric for ἦμεν. See Butt. Catal. p. 87.

24. ἄορ (*ἀείρω*; to suspend)=a } hanger: *μάχαιρα* a large knife, o } dirk: *ξίφος* a long sword.

25. πυγούσιον fr. *πυγών* the elbow.

27. μελικρήτον (fr. *μέλι* honey, *κεράννυμι* to mix,) is a mixture of honey and milk offered to the souls of the dead and to the infernal Gods. In Eur. *Orest.* 115 we find *μελίκρατα* γάλακτος.

Ἰνδικί generally means street of a town

Ἰνδικός τε πόλις τε town and country

ὅαυτ' ἔτι

a cow kept for fattening after we could for breeding

1 aor. mid. of λίσσομαι

ἄρειω, ἄρεω, ἤρεεκα, ἄρηρεεκα

δέω τέμνω

οὐτάζω *hantzan. hant for outaspikos*

αεγς εέω

~~αεγς εέω~~

~~αεγς εέω~~

~~αεγς εέω~~

οείς εἶπεύ

~~οείς εἶπεύ~~

ἐκοτεῦνω *hant. ?*

~~ἐκοτεῦνω~~

" *hant. ἐκώτενω*

ἐκώδε 1 aor

~~ἐκώδε~~

by presenty with adverbs of time

by tote at length then

use of the form is interesting
it is not in anything

Eustathius says ὅτι οἱ παλαιοὶ
did away with this passage

in the famous references he says
So with at least see later

Eustathius was Arch. bishop of Thessalonica
lived during latter half of 12 Century. wrote
commentary on Il. and Od. compiled from
Hesiod and many other poets in one complete

Πολλὰ δὲ γοννούμην νεκύων ἀμενηνὰ κάρηνα,
 Ἐλθὼν εἰς Ἰθάκην, στείραν βόυν, ἣ τις ἀρίστη, 30
 ῥέξειν ἐν μεγάροισι, πυρὴν τ' ἐμπλησμένον ἐσθλῶν,
 Τειρεσίῃ δ' ἀπάνευθεν οἷν ἱερυσμένον ὡς ἔλεον
 Παμμέλαν', ὃς μήλοισι μεταπρέπει ἡμετέροισιν.
 Τοὺς δ' ἐπεὶ εὐχολῆσι λιτῇσί τε, ἔθνεα νεκρῶν,
 Ἑλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35
 Ἐς βόθρον, ῥέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο
 Ψυχαὶ ὑπὲξ Ἑρέβους νεκύων κατατεθνηώτων.
 [Νύμφαι τ' ἡῖθεοί τε, πολύτλητοί τε γέροντες,
 Παρθενικαὶ τ' ἀταλαί, νεοπενθέα θυμὸν ἔχουσαι,
 Πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείρσιν, 40
 Ἄνδρες ἀρηϊφατοί, βεβρωτῶμένα τεύχε' ἔχοντες·
 Οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
 Θεσπεσίῃ λαχῇ· ἐμὲ δὲ χλωρὸν δέος ἦρει.] *imperf. was saying*
 Δὴ τότε ἔπειθ' ἐτάροισιν ἐποτρύννας ἐκέλευσα
 Μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα ^{ἡλικίᾳ} ~~ὑψηλῇ~~ χαλκῶ, 45
 Δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 Ἴφθίμῳ τ' Αἰδῇ καὶ ἐπαινῇ Περσεφονείῃ·
 Αὐτὸς δὲ ξίφος ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
 Ἥμην, οὐδ' εἷων νεκύων ἀμενηνὰ κάρηνα

29. γοννούμην—I bent my knees to. (γόνυ a knee): we must understand ὑποσχόμενος before ῥέξειν. Ἐλθὼν is in the nom. because the subject of it, and ῥέξειν is the same.

36. ἀγέροντο. 3. plur. Aor. 2. mid. (Epic) from ἀγείρω. See Butt. Catal. p. 3. N. B. v. v. 37—43. are supposed to be spurious.

40. οὐτάμενοι. poet. syncop. 2. Aor. pass. part. from οὐτάω to wound. See L. and S. s. v.

41. Ἀρηϊφατοί. from Ἄρης war, and φάτος, an adj. formed from the root ΦΑ. of the obsolete φένω to kill.

46. κατακείαι. 1. Aor. Inf. Act. from κατακαίω. fut. καύσω, Ep. 1. Aor. ἔκηα, inf. κακκείαι (κατακείαι) and κακκῆαι (inf. 74.) See Butt. Catal. p. 139.

48. Αἰδῇ. This is the Pluto of the Roman poets.

— ἐπαινῇ. This is the epithet of Perseph. when mentioned with Pluto: elsewhere she is styled ἀγανῇ. Butt. (Lexil. s. v. αἶνος. § 5) thinks that ἐπ' αἰνῇ (to dread P. besides) should be the reading: he also would have ἐπαινος.

49. εἷων. 1. sing. impft. ind. act. from εἶω to suffer. εἶω, impft. εἶαον. εἶων.

Αἵματος ἄσπον ἔμεν πρὶν Τειρεσίαο πυθέσθαι.

50

“Πρώτῃ δὲ ψυχῇ Ἑλπήνορος ἦλθεν ἐταῖρον·

Οὐ γάρ πω ἐτέθαπτο ὑπὸ χθονὸς εὐρυοδείης·

Σῶμα γὰρ ἐν Κίρκης μεγάρῳ κατελείπομεν ἡμεῖς

Ἀκλαντον καὶ ἄθαπτον, ἐπεὶ πόνος ἄλλος ἔπειγεν.

Τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ,

55

Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

“Ἑλπήνορ, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα;

Ἐφθης πεζὸς ἐὼν ἢ ἐγὼ σὺν νητὶ μελαίνῃ·

“Ὡς ἐφάμην, ὃ δέ μ’ οἰμώζας ἡμίβετο μύθῳ·

“[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ·]

60

Ἄσέ με δαίμονος αἴσα κακῇ καὶ ἀθέσφατος οἶνος·

Κίρκης δ’ ἐν μεγάρῳ καταλέγμενος οὐκ ἐνόησα

Ἀσφορρον καταβῆναι ἰὼν ἐς κλίμακα μακρὴν,

Ἀλλὰ κατανικρὺ τέγεος πέσον· ἐκ δέ μοι αὐχὴν

Ἀστραγάλων ἐάγη, ψυχὴ δ’ Αἰδόσδε κατῆλθεν.

65

Νῦν δέ σε τῶν ὀπιθεν γουνάζομαι, οὐ παρεόντων,

Πρὸς τ’ ἀλόχου καὶ πατρὸς, ὃ σ’ ἔτρεφε τυτθὸν ἐόντα,

50. ἄσπον. Comp. of ἀγχι near.

52. πω. See x. 551. seqq. for an account of his death, and xii. 10. seqq. for his burial.

56. προσηύδων is 1. sing. imp. ind. act. from προσανύω to speak to, ἀνύω: ἡύδαον, ἡύδων.

58. ἐφθης. 2. sing. 2. Aor. of φθάνω to anticipate. The ἦ is found after ἐφθης because ἐφθης=πρότερον ἦλθες. Jelf, (Gk. Gr. 694. obs. 2.) says The comparison implied in φθάνω is sometimes expressed by ἦ.

61. ἄσέ. 1. Aor. act. from ἄω, contr. for ἄσω to hurt.

— ἀθέσφατος (a not, θεός a God, φημί to tell)=such as even a God could not describe.

62. καταλέγμενος. pres. part. pass. (or midd.) for καταλεγόμενος from καταλέγω, to lay down, to put to bed:

only the pass. or midd. is used in this sense. Buttm. (Lexil. s. v. λέγειν ad fin) supposes (on the analogy of λέχος a bed, λέχω a woman in child-bed,) a form λέχω, in the sense of ‘to lay down.’

65. ἐάγη. 3. sing. 2. aor. ind. pass. from ἄγνυμι (R. ἄγω) to break. ἄγω, ἔαγον, ἐάγην.

— Αἰδός δε. This word is compounded of the gen. case of Αἰς, another form of Αἰδης, and δε the accusative suffix signifying motion to a place: οἴκημα or some similar word must be supplied before the gen. Αἰδός.

67. τῶν ὀπιθεν. The preposition πρὸς belongs to both the genitives though only put with the last. Cf. Eur. Hec. 146. ἀλλ’ ἰθὺ ναοὺς ἰθὺ πρὸς βωμοῖς.

himself is supposed to be obliged to drink
the blood before he could meet someone
with mortals.

200 for 2000 I am from 2000 which
οὐκ ἐρίσθη ἀπορεῖν καὶ ἀβύρτοι
I have not the words 2000 down backwards
as a number to be going down a ladder
κλίμαξ οὐκ ἔστιν, κλίμαξ κλίμαξ taken
τεσσάρων ἀεὶ ψιν προς ταύτην = by

the
ing
log
ing
the
ing

μύρις with μύρια some of which

χέω, but χέωμαι. How old Att^{ex}
In China exclusively a sav. ex^{ex}
also ex^{ex} and perhaps
but KÉXÜKA

To show, or also to throw up, earth
in making a sepulchral mound.

Τηλεμάχου θ', ὃν μῶνον ἐνὶ μεγάροισιν ἔλειπες·

Οἶδα γὰρ ὡς ἐνθένδε κιὼν δόμον ἐξ Ἀΐδαο

Νῆσον ἐς Αἰαΐην σχήσεις ^{ἀπὸ} εὐεργέα νῆα· 70

Ἔνθα σ' ἔπειτα, ἀναξ, ^{ἀπὸ} κέλομαι μνήσασθαι ἐμεῖο.

Μή μ' ἄκλαντον ἄθαπτον ἰὼν ὄπιθεν καταλείπεις,

Νοσφισθεῖς, μή τοί τι θεῶν μήνυμα γένωμαι,

Ἀλλά με κακῆαι σὺν τεύχεσιν, ἄσσα μοι ἔστιν, ^{ἔτι}

Σῆμά τέ μοι χεῦαι πολίης ἐπὶ θινὶ θαλάσσης, 75

Ἀνδρὸς δυστήνοιο, καὶ ἔσσομένοισι ^{ἐν} πυθέσθαι· ^{ἐν}

Ταῦτά τέ μοι τελέσαι, πῆξαί τ' ἐπὶ τύμβῳ ἐρετμόν,

Τῷ καὶ ζωὸς ἔρεσσον ἐὼν μετ' ἐμοῖς ἐτάροισιν·

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘Ταῦτά τοι, ὦ δύστηνε, τελευτήσω τε καὶ ἔρξω.’ 80

“Νῶϊ μὲν ὡς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν

Ἡμεθ', ἐγὼ μὲν ἀνευθεν ἐφ' αἵματι φάσγανον ἰσχων,

Εἰδῶλον δ' ἐτέρωθεν ἐταίρου πόλλ' ἀγόρευεν·

Ἦλθε δ' ἐπὶ ψυχῇ μητρὸς κατατεθνηυῖης,

Αὐτολύκου θυγάτηρ μεγαλήτορος Ἀντίκλεια, 85

Τὴν ζῶην κατέλειπον ἰὼν εἰς Ἴλιον ἱρήν.

Τὴν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ·

Ἀλλ' οὐδ' ὥς εἶων προτέρην, πυκινόν περ ἀχεύων,

Αἵματος ἄσπον ἵμεν πρὶν Τειρεσίαο πυθέσθαι.

“Ἦλθε δ' ἐπὶ ψυχῇ Θηβαίου Τειρεσίαο, 90

69. κιὼν. Of this verb only the pres. and imperf. are found: the ind. pres. rarely occurs; (κίεις. Aesch. Choeph. 680.) κίοιμι and κιὼν are in frequent use in Homer and the other poets. Butt. Catal. p. 148.

74. σὺν τεύχεσιν. Similarly Ajax begs (Soph. Aj. 577.) τὰ δ' ἄλλα τεύχη κοῖν' ἐμοὶ τεθάψεται.

— ἄσσα: for ἅτινα: ἄσσα = τινα.

75. χεῦαι. Epic. aor. 1. Inf. Act. fr. χέω to pour. Butt. Catal. p. 264.

77. ἐρετμόν. In the same way (Æn. vi. 232.) ‘pius Aeneas ingenti mole sepulchrum, Imponit, suaque arma viro (Misenus), remumque tubamque.’

90. Θηβ. Τειρ. T. was the son of Everes (Theoc. XXIV. 70.) of Thebes in Boeotia: was blind from his seventh year: divers causes are given: (1) for having revealed to men the will of the gods: (2) for having seen Athena bathing, on which she blinded him by sprinkling his face with water; but,

Χρύσειον σκήπτρον ἔχων, ἐμὲ δ' ἔγνω καὶ προσέειπεν·

‘[Διογενὲς Λαερτιάδῃ, πολυμήχαν’ Ὀδυσσεῦ.]

Τίπτ’ αὐτ’, ὦ δύστηνε, λιπὼν φάος ἡελίοιο

Ἥλυθες, ὅφρα ἴδῃ νέκυας καὶ ἀτερπέα χῶρον;

Ἄλλ’ ἀποχάζεο βόθρου, ἄπισχε δὲ φάσανον ὄξυ, 95

Αἵματος ὅφρα πῖω καὶ τοι νημερτέα εἴπω.’

“Ὡς φάτ’, ἐγὼ δ’ ἀναχασσάμενος ξίφος ἀργυρόηλον

Κουλεῶ ἔγκατέπηξ· ὁ δ’ ἐπεὶ πῖεν αἷμα κελαινόν,

Καὶ τότε δὴ μ’ ἐπέεσσι προσηύδα μάντις ἀμύμων·

‘Νόστον δίζηαι μελιηδέα, φαίδιμ’ Ὀδυσσεῦ· 100

Τὸν δέ τοι ἀργαλέον θήσει θεός· οὐ γὰρ ὅτω

Δήσειν ἐννοσίγαιον, ὃ τοι κότον ἔνθετο θυμῷ,

Χώμενος ὅτι οἱ υἱὸν φίλον ἐξαλάωσας.

Ἄλλ’ ἔτι μὲν κε καὶ ὥς κακὰ περ πάσχοντες ἴκοισθε,

Αἶ κ’ ἐθέλῃς σὸν θυμὸν ἐρυκακέειν καὶ ἐταίρων, 105

Ὅπότε κε πρῶτον πελάσῃς, εὐεργέα νῆα

Θρινακίῃ νήσῳ, προφυγὼν ἰοειδέα πόντον,

Βοσκομένας δ’ εὗρητε βόας καὶ ἴφια μῆλα

afterwards, gave him the golden staff that we have here mentioned, by the help of which he could walk as safely as if he had eyesight: (3) for having decided (*lite jocosa*. Ovid. Ibis. 265.) contrary to the opinion of Hera, that men had more enjoyments than women in the married state. See, for (2) Callim. Lav. Pall. 75. seqq.: for (3) Ov. Met. III. 315. seqq., and Dict. Biog. s. v.

96. αἵματος. This is the *partitive genitive*, as is common after verbs of eating and drinking. See Jelf. Gk. Gr. § 537.

101. ὅτω. This is the active form of the middle *οἶμαι I think*; it is only used in the present. Buttm. Catal. p. 184.

102. ἐννοσίγαιον. This (derived from *ἐνοσις*, a shaking, and *γῆ*, the earth), is an epithet of Poseidon: other, from a similar attribute, are *γαιήοχος* (earth-holder), and *ἐνοσιχθών* (earth-shaker). Cf. Hdt. VII. 129. Ὅστις νομίζει Ποσειδέωνα τὴν γῆν σείειν καὶ τὰ δειστεῶτα ὑπὸ σεισμῷ τοῦ θεοῦ τούτου ἔργα εἶναι.

103. υἱὸν φίλον. Polyphemus, the son of Pos: by Thoosa: he seized Ulysses and his companions, when driven on his coast, and devoured daily two of them. Ulysses made him drunk, put his one eye out, and escaped. See Lib. ix. 215—566, more particularly 371—398.

107. Θρινακία. This is Sicily from its three promontories (*τρία ἄκρα*) Lilybaeum (w), Pachynus (s), Pelorus (E).

νῆ ἄμασταν

ἦδος is a nail in Homer also, a hind
inflection

impr. ἦδον, ὀδύσσομαι, αὐτὸ ἦδον, ὀδύσσομαι

ἐεῦ'κω γεν. ἦεῦ'κ'α'κον to restrain

u.
iust
a. jam
1607

uis
1391
uoch
φλαν

ἀναστασινοί

Καὶ τότε δὴ γαίῃ πήξας εὐήρης ἐρετμὸν,
 'Ρέξας ἱερὰ καλὰ Ποσειδάωνι ἄνακτι, 130
 'Αρνεῖον ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
 Οἴκαδ' ἀποστείλειν, ἔρδειν θ' ἱερὰς ἐκατόμβας
 'Αθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 Πᾶσι μάλ' ἐξείης· θάνατος δέ τοι ἐξ ἁλὸς αὐτῷ
 'Αβληχρὸς μάλα τοῖος ἐλεύσεται, ὅς κέ σε πέφυη 135
 Γήρα· ὕπο λιπαρῷ ἀρημένον· ἀμφὶ δὲ λαοὶ
 "Ολβιοὶ ἔσσονται· τὰ δέ τοι νημερτέα εἴρω.'

"Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 'Τειρεσίη, τὰ μὲν ἄρ' οὖν ἐπέκλωσαν θεοὶ αὐτοί· ἐπὶ κλώθω τῇ
 'Αλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον. 140
 Μητρὸς τήνδ' ὁρώω ψυχὴν κατατεθνηυῖης·
 'Η δ' ἀκέουσ' ἦσται σχεδὸν αἵματος, οὐδ' ἐὼν υἱὸν
 "Ετλη ἑσάντα ἰδεῖν οὐδὲ προτιμυθήσασθαι. *τοῦτο μὲν πρὸς*
 Εἰπὲ, ἄναξ, πῶς κέν με ἀναγνοῖη τὸν ἐόντα; *that am in being.*

"Ως ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν· 145
 'Ρηϊδιὸν τοι ἔπος ἐρέω καὶ ἐνὶ φρεσὶ θήσω.
 "Ον τινα μὲν κεν εἴης νεκρῶν κατατεθνηῶτων
 Αἵματος ἄσπον ἵμεν, ὁ δέ τοι νημερτὲς ἐνίψει·
 "Ωι δέ κ' ἐπιφθονέοις, ὁ δέ τοι πάλιν εἴσιν ὀπίσσω.'

130. Πος. By offering to Pos: he would teach the people the worship of him, and so still farther soften his wrath.

134. ἐξ ἁλός. The old interpretation is that he should die a quiet (ἀβληχρός) death on land: a more recent interpretation, ('proposed by οἱ νεώτεροι.' Scholiast in h. l.), is "something from the sea will kill you," which is contrary to the meaning of ἀβληχρός. There is a legend that Telegonus, the son of Ulysses and Circe, unconsciously killed his father with a spear, the point of which was made from a κεντρὸν of the fish τρυγών (a kind of roach). See, with re-

gard to this subject, Æsch. Fragm. 255. (Ed. Paley).

135. πέφυη. 3. sing. 2. Aor. subj. from φένω: 2. aor. ind. ἔφενον, πέφενον, πέφνον.

136. ἀρημένος. This = βεβλαμμένος, the derivation being uncertain.

139. ἐπέκλωσαν. 3. plur. 1. aor. ind. act. of ἐπικλώθω to spin, and, hence, to assign to: the word is not used of the Fates only, but of all powers that influence men's fortunes.

149. ἐπιφθ. The construction of φθονεῖν and its compounds, is a dative of the person, and a genitive of the object envied: in this case φθονεῖν αἵματος τινι.

The expenses of it have been appraised - 1030
- words in Homer's books are - 1030
- 1030

Buttman has shown that Homer was mistaken
about $\alpha\epsilon\omega$, taking it for its own
a principle, but he says it is $\alpha\epsilon\gamma$
Homer had a difficulty in recognizing a man.
T $\alpha\omega$ never was but. $\tau\epsilon\tau\lambda\gamma\kappa\alpha$

Int. $\tau\lambda\gamma\sigma\upsilon\mu\alpha\iota$

hor. $\epsilon\tau\lambda\gamma\kappa$

Thinking to understand, even like

$\alpha\epsilon\omega$ $\alpha\epsilon\omega$ $\eta\epsilon\tau\lambda\gamma\kappa\alpha$, $\eta\epsilon\tau\lambda\gamma\kappa\alpha$ $\epsilon\omega$

$\eta\epsilon\tau\lambda\gamma\kappa\alpha$

can a life to do anything

not for
193,
able,
after
than

These may have led some thinking in the 30's
Cotta all the time (with a small stop)
The others had the property of flitting
about, and: it is very likely saying
for one of them

5. 20. 10

Teoadeer turn key
Teoadeer to key

11. 161. 162 N.K. oúte - oúte ^{between - 20. 10} ~~between - 20. 10~~

There is nothing is wrong

oúte - oúte is written - now

ἀπὸν, ἀπὸν, ἐδ' ἀπὸν,
ἐδ' ἀπὸν, ἐδ' ἀπὸν
ἐδ' ἀπὸν and ἐδ' ἀπὸν

kīe late

kīe heart town of Kēde

“Ως φαμένη, ψυχὴ μὲν ἔβη δόμον Ἀϊδος εἴσω 150

Τειρεσίαιο ἄνακτος, ἐπεὶ κατὰ θέσφατ' ἔλεξεν

Αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, ὅφρ' ἐπὶ μήτηρ

Ἦλυθε καὶ πῖεν αἶμα κελαινεφές· αὐτίκα δ' ἔγνω,

Καί μ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·

‘Τέκνον ἐμὸν, πῶς ἦλθες ὑπὸ ζόφον ἡερόεντα 155

Ζωὸς ἐών; χαλεπὸν δὲ τάδε ζωῶσιν ὀράσθαι.

[Μέσσω γὰρ μεγάλοι ποταμοὶ καὶ δεινὰ ῥέεθρα,

᾽Ωκεανὸς μὲν πρῶτα, τὸν οὐ πως ἔστι περῆσαι

Πεζὸν ἐόντ', ἢ μή τις ἔχῃ εὐεργέα νῆα.]

Ἦ νῦν δὴ Τροίηθεν ἀλώμενος ἐνθάδ' ἰκάνεις 160

Νηὶ τε καὶ ἐτάροισι πολὺν χρόνον; οὐδέ πώ ἦλθες

Εἰς Ἰθάκην, οὐδ' εἶδες ἐνὶ μεγάροισι γυναῖκα;

“Ως ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘Μῆτερ ἐμὴ, χρεῖώ με κατήγαγεν εἰς Ἀἴδαο

Ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο· 165

Οὐ γάρ πώ σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πώ αμῆς

Γῆς ἐπέβην, ἀλλ' αἰὲν ἔχων ἀλάλημαι οἰζύν,

Ἐξ οὐ τὰ πρῶτισθ' ἐπόμεν Ἀγαμέμνονι δίω

Ἴλιον εἰς εὐπωλον, ἵνα Τρώεσσι μαχοίμην.

Ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον· 170

Τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο;

Ἦ δολιχὴ νοῦσος, ἢ Ἀρτεμις ἰοχέαιρα

165. ψυχῇ. This is in the dative as χράσμαι in the middle signifies to use. Thuc. (i. 126.) uses χρωμένω, absolutely, for ‘to consult.’ Compare the Latin uti oraculo. χράω is ‘to give an oracle’: χράσμαι to get an oracle given to oneself, and, therefore, to consult it.

171. τανηλ. From ταναός long, and λέγω to lay to sleep.

— νύ epic for νύν.

172. ἦ, whether? ἢ or. The meaning is, ‘hast thou died suddenly?’ Homer attributes the sudden deaths of men to Apollo, of women to Artemis. Cf. iii. 279. Κυβερνήτην. Φοῖβος Ἀπόλλων οἷς ἀγανοῖς βελέεσσιν. κατέπεφνεν, and Iliad. vi. 428. xxiv. 758. sq. She had really strangled herself on hearing a report of her son's death.

— ἰοχέαιρα. From ίός, an arrow, and χέω to scatter.

Οἷς ἀγανοῖς βελέεσσιν ἐποιομένη κατέπεφνεν;

Εἰπέ δέ μοι πατρός τε καὶ υἱέος, ὃν κατέλειπον,

* Ἡ ἔτι παρ κείνοισιν ἐμὸν γέρας, ἥε τις ἦδη 175

Ἀνδρῶν ἄλλος ἔχει, ἐμὲ δ' οὐκέτι φασὶ νέεσθαι.

Εἰπέ δέ μοι μνηστῆς ἀλόχου βουλήν τε νόον τε,

* Ἡ μένει παρὰ παιδὶ καὶ ἔμπεδα πάντα φυλάσσει,

* Ἡ ἦδη μιν ἔγηνεν Ἀχαιῶν ὅς τις ἄριστος.

“Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ 180

* Καὶ λίην κέλη γε μένει τετληοτὶ θυμῷ

Σοῖσιν ἐνὶ μεγάροισιν οἷζυραὶ δέ οἱ αἰεὶ

Φθίνουσιν νύκτες τε καὶ ἡμέαι δακρυχεοῦση.

Σὸν δ' οὐ πῶ τις ἔχει καλὸν γέρας, ἀλλὰ ἔκηλος

Τηλέμαχος τεμένεα νέμεται καὶ δαῖτας ἔϊσας 185

Δαίνυνται, ἃς ἐπέοικε δικασπόλον ἄνδρ' ἀλεγύνειν.

Πάντες γὰρ καλέουσιν· πατὴρ δέ σὸς αὐτόθι μέμνει

* Ἀγρῷ, οὐδὲ πόλυνδε κατέρχεται· οὐδέ οἱ εὐναὶ

Δέμναι καὶ χλαῖναι καὶ ῥήγεα σιγαλόεντα,

* Ἀλλ' ὃ γε χεῖμα μὲν εὔδει, ὅθι δμῶες, ἐνὶ οἴκῳ, 190

* Ἐν κόνι ἄγχι πυρὸς, κακὰ δὲ χροὶ εἴματα εἶται.

Αὐτὰρ ἐπὴν ἔλθοσι θέρος τεθαλνιά τ' ὀπώρα,

Πάντη οἱ κατὰ γονυὸν ἀλωῆς οἶνοπέδοιο

184. ἔκηλος. (See Butt. Lex. s. v.) signifies quiet, as free from care or anxiety.

185. τεμένη. τ. (from τέμνω to cut) signifies 'a piece of land set apart for a particular purpose': hence 'land dedicated to a god.'

— εἶσας. This epithet is applied in Homer (1) to ἀσπίς, a shield, (2) δαίς, a meal, (3) νῆες, ships, (4) φρήν the mind: in (1) it signifies a 'shield having its rim everywhere equi-distant from the centre' and, therefore, quite round. Iliad, XII. 294: in (2) either equally-shared, or one to which each guest brings an equal share, the for-

mer being the more frequent usage: in (3) lying even in the water, III. 10. in (4) equable, Lat. mens æqua XIV. 178.

189. σιγαλόεις is from σιάλος fat, hence rich, like the Latin pinguis.

190. χεῖμα. The accusative of duration of time.

191. ἔειται. 3 sing. p. ind. pass. from "Ευνναι (root"Εω) I put on. ἔσω, P. pass. εἶμαι. Butt. Catal. p. 95.

192. τεθαλνία. Epic. part. perf. fem. from θάλλω, I germinate, (for which Homer uses θηλέω,) τέθηλα. Butt. Catal. p. 123.

partaker of the epel basket
for all invite him

~~Δικαιοκώδης~~ ~~εργε~~
Every chief was Δικαιοκώδης ²εργε

κλήνω, κλήνω, ἐκλήνω

par. part κέκλήμεθα

1st ἐκλήθητε

book. λέξω (adithant form of λέγω, λέξω)

1st. λέξήσω only in later writers

part η'έξηκε & infinit η'έξον

Φύλλων ^{α τὴν φωνήν} κεκλιμένων χθαμαλαὶ βεβλήται εὐναί.

Ἔνθ' ὃ γε κείτ' ἀχέων, μέγα δὲ φρεσὶ πένθος ἀέξει 195

Σὸν νόστον ποθέων· χαλεπὸν δ' ἐπὶ γῆρας ἱκάνει.

Οὕτω γὰρ καὶ ἐγὼν ὀλόμην καὶ πότμον ἐπέσπον·

Οὐτ' ἔμεγ' ἐν μεγάροισιν εὐσκοπὸς ιοχέαιρα 195

Οἷς ἀγανοῖς βελέεσσιν ἐποιοχόμενη κατέπεφνεν,

Οὐτε τις οὖν μοι νοῦσος ἐπήλυθεν, ἥ τε μάλιστα 200

Τηκεδόνι στυγερῇ μελέων ἐξείλετο θυμὸν·

Ἀλλὰ με σὸς τε πόθος σά τε μῆδεα, φαίδιμ' Ὀδυσσεῦ,

Σὴ τ' ἀγανοφροσύνη μελιηδέα θυμὸν ἀπηῦρα·

“Ὡς ἔφατ'. αὐτὰρ ἔγωγ' ἔθελον, φρεσὶ μέρμηρίζας,

Μητρὸς ἐμῆς ψυχὴν ἐλέειν κατατεθνηῖης. 205

Τρὶς μὲν ἐφωρμήθην, ἐλέειν τέ με θυμὸς ἀνώγει,

Τρὶς δέ μοι ἐκ χειρῶν σκίῃ εἴκελον ἦ καὶ ὀνείρω

Ἐπτατ'· ἐμοὶ δ' ἄχος ὀξὺ γενέσκειτο κηρόθι μᾶλλον,

Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

‘Μῆτερ ἐμῇ, τί νύ μ' οὐ μῖμνεις ἐλέειν μεμαῶτα,

Ὅφρα καὶ εἰν' Αἴδαο φίλας περὶ χεῖρε βαλόντε

197. ἐπεσπον. 2 aor. act. from ἐφέπω.

201. ἐξείλετο. 3 sing. 2 aor. midd. from ἐξαιρέω: the aorist denotes the repetition of the action: ‘it has wrested before now, and still wrests:’ this use is called the *consuetudinal* use of the aorist. The Latin perfect is similarly used: e. g. Hor. Od. III. 3. 2. Raro...scelustum Deseruit pede Pœna claudo.

202. σὸς πόθος. The pronoun here is used *objectively*, in the same way that σὸς πόθος might be rendered in Latin by *desiderium tuum*.

203. ἀπηῦρα. 3 sing. impf. ind. act. from ἀπαυράω to take away. ἀπαυραω, impf. ἀπηυράων-ρων, -υρας υρας, -υρας, -υρα. See Buttm. Lexil. s. v. and Catal. p. 34.

205. ἀνώγει is 3rd sing. plupf. of

ἀνωγα, ~~an~~ old perfect, with the signification of the present and = *I order*: of the prest. we find ἀνωγας, ἀνωγε, ἀνωγμεν. We also find in Homer (Il. IV. 287.) and Her. (VII. 104.) the forms ἀνώγει and ἀνώγετον as of the present indicative. Buttm. Catal. p. 27. says that ἀνωγα is, like οἶδα, an old perfect, although the tracing of its connection with the present may be difficult.

208. ἐπτατο. 3rd sing. impf. from πέταμαι another form of πέτομαι *I fly*, and syncop. for ἐπέτατο. See Buttm. Catal. p. 206.

— γενέσκειτο. 3 sing. 2 aor. from γίγνομαι, Ionic for ἐγένετο.

211. βαλόντε. In this and the following line we may notice the conjunction of φίλας with χεῖρε, and of ἀμφοτέρω and βαλόντε with τεταρπόμεσθα; the dual notion, as not requiring to be

- Ἄμφοτέρω κρυεροῖο τεταρπόμεσθα γόιοι; ^{κεῖνος ἄσος, τοῖα}
- Ἦ τί μοι εἰδωλον τοδ' ἀγανῇ Περσεφόνεια ^{ἄσος, τοῖα}
- ᾠτρυν', ὄφρ' ἔτι μᾶλλον ὀδυρόμενος στεναχίζω;
- “Ὡς ἐφάμην, ἡ δ' αὐτίκ' ἀμείβετο πότνια μήτηρ· 215
- “ὦ μοι, τέκνον ἐμὸν, ^{ἀσος, τοῖα} περὶ πάντων κάμμορε φωτῶν,
- Οὐ τί σε Περσεφόνεια, Διὸς θυγάτηρ, ἀπαφίσκει,
- Ἄλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε κέν τε θάνωσιν·
- Οὐ γὰρ ἔτι σάρκας τε καὶ ὀστέα ἴνες ἔχουσιν,
- Ἀλλὰ τὰ μέν τε πυρὸς κρατερὸν μένος αἰθόμενοι 220
- Δαμνᾷ, ἐπεὶ κε πρῶτα λίπη λευκ' ὀστέα θυμὸς,
- Ψυχὴ δ' ἡὗτ' ὄνειρος ἀποπταμένη πεπότηται.
- Ἀλλὰ φώσδε ἀχίστα λιλαίεο· ταῦτα δὲ πάντα
- Ἴσθ', ἵνα καὶ μετόπισθε τεῇ εἵπησθα γυναικί.
- “Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβόμεθ', αἱ δὲ γυναῖκες 225
- Ἥλυθον, (ᾠτρυνεν γὰρ ἀγανῇ Περσεφόνεια)
- Ὅσαι ἀριστῶν ἄλοχοι ἔσαν ἠδὲ θυγάτρεις.
- Αἱ δ' ἀμφ' αἶμα κελαιὸν ἀολλέες ἠγερέοντο,
- Αὐτὰρ ἐγὼ βούλευον ὅπως ἐρέοιμι ἐκάστην,
- Ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή· 230
- Σπασσάμενος ταυνηκὲς ἀορ παχέος παρὰ μηροῦ
- Οὐκ εἶων πιέειν ἅμα πάσας αἶμα κελαιόν.
- Αἱ δὲ προμνηστῖναι ἐπήϊσαν, ἠδὲ ἐκάστη

distinctly marked, being merged in the plural of which it is a modification. See Jelf. Gr. Gr. §. 387. 2. Cf. Eur. Phoen. 69. τῷ δὲ θυμῶν ἔταξαν.

212. τεταρπόμεσθα. 1. plur. 2. aor. subj. middle (Epic) of τέρω I delight: the verb has three passive aorists in the Epic language, viz. ἐτέρφθην, ἐτάρπην, ἐταρπόμεν: the word in the text is the reduplicated form for ταρπόμεθα. Butt. Catal. p. 236.

— As to the genitive following τεταρπ. See Jelf Gk. Gr. § 540. where we find this as the regular con-

struction after verbs of being satisfied, or satisfying. Cf. Iliad. ix. 705. τεταρπόμενοι φίλον ἥτορ σίτου καὶ οἴνου.

216. κάμμορε for κατὰ-μορε = one subject to destiny, and therefore, ill-fated. The word never occurs in the Iliad.

217. ἀπαφ. Has future — ἦσω; aor. 2 ἥπαφον.

231. ταυνηκ. From ταυὰς long, and ἀκὴ a point.

233. προμνηστ. From πρὸ before, and μένω to wait = ‘each waiting for the one before’: according to others from πρόμος (front) μένω.

τετοριαι has three variants in Epic.

(1) ἐτέεαοι (Od. 6. 131)

(2) ἐτάεονηρ Hes. in inf. τεταζναι
and comp. τετακω
= τετακω

(3) redupl. through all the moods τεταεκοίην Hes.
Linn.

Hes. in Hom. who now and then has

ἐτεεψάην. Hom. 2. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 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2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2210. 221

ἑεμαι, ἑεκοθῶμαι, ἑεάσθην

αὐτὸν ἑεάσθην

ἑεκοθῶμαι ἑεάσθην

ἑεκοθῶμαι ἑεάσθην ἑεάσθην

def. 1st
DTC

def. 1st

def. 1st
in 1st
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def. 1st
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^{κρημινε} Ὀν γόνον ἐξαγόρευεν· ἐγὼ δ' ^{ἐρεειναι ἑ. ἑ. αὐ. ἐρεικε} ἐρέεινον ἀπάσας. ^{mid east}

“Ἐνθ' ἦτοι πρώτην Τυρῷ ἴδον εὐπατέριαν, 235

Ἡ φάτο Σαλμωνῆος ἀμύμονος ἔκγονος εἶναι, ^{μῶμος}

Φῇ δὲ Κρηθῆος γυνὴ ἔμμεναι Αἰολίδαο· ^{an archaic}

Ἡ ποταμοῦ ἡράσσαι· Ἐνιπῆος θείοιο, ^{See. other}

Ὅς πολὺ κάλλιστος ποταμῶν ἐπὶ γαῖαν ἴσιν, ^{sends, waters mountains}

Καί ῥ' ἐπ' Ἐνιπῆος πωλέσκετο καλὰ ῥέεθρα. 240

Τῷ δ' ἄρ' εἰσάμενος γαιήοχος ἐννοσίγαιος ^{having, made himself like him}

Ἐν προχῆος ποταμοῦ παρέλεξάτο δινηέντος· ^{lay himself in the mouth of the river}

Πορφύρεον δ' ἄρα κῦμα περιστάθη, οὐρεῖ ἴσον, ^{1 aor. pres. pass.}

Κυρτωθὲν, κρύψεν δὲ θεὸν θυητὴν τε γυναῖκα. ^{archaic}

[Λῦσε δὲ παρθενίην ζώνην, κατὰ δ' ὕπνου ἔχευεν.] 245

Αὐτὰρ ἐπεὶ ῥ' ἐτέλεσσε θεὸς φιλοτήσια ἔργα,

Ἐν τ' ἄρα οἱ ^{3 sing. pres.} φῦ χεῖρὶ, ἔπος τ' ἔφατ', ἐκ τ' ὀνόμαζεν· ^{and spoke to her}

Ἥ Χαῖρε, γύναι, φιλότῃ· περιπλομένον δ' ἐνιαυτοῦ

Τέξσαι ἀγλαὰ τέκνα, ἐπεὶ οὐκ ἀποφώλιοι εὖναι ^{fruitless}

Ἀθανάτων· σὺ δὲ τοὺς κομέειν αἰταλλέμεναι τε. 250

Νῦν δ' ἔρχεν πρὸς δῶμα, καὶ ἴσχεο μὴδ' ὀνομήνης· ^{ceasing to move}

Αὐτὰρ ἐγὼ τοί εἰμι Ποσειδάων ἐννοσίχθων·

235—237. *Salmoneus* was the father of Tyro by Alcidece, the daughter of Aleus. For presuming to imitate the thunder and lightning of Zeus, he was killed by him. See *Æneid*. vi. 585. seqq.

Cretheus was the son of *Æolus* and *Enarete*, and said to be the founder of the town *Iolus* in Thessaly, the birth-place of *Jason*.

237. *Ἐνιπῆος*. The *Enipeus* here meant was in *Elis* near *Salmones*: there was also another river of the same name (now *Gura*) in Thessaly.

240. *πωλέσκετο*. 3. sing. impf. ind. (for *ἐπωλείτο*) from *πωλόμαι* to haunt.

241. *εἰσάμενος*. 1 aor. part. mid. from *εἶδομαι* *I am like to*. See *Buttm.* *Catal* p. 79.

247. *Φῦ*. 3 sing. 2 aor. (for *ἔφν*) from *φύω* *I beget*, of which the 2 aor. *ἔφν* is *intransitive* and signifies *I am*. The meaning is that the god grasped her hand so earnestly as to be almost *fixed* to and become part of it.

248. *περιπλόμενος*. Epic. part. pres. from *περιπέλομαι*, sync. for *περιπελ*.

249. *ἀποφώλιος*. From *ἀπό* *with-out* and *ὄφελος*, *profit*,—*ωλιος* being, as in *ἀνεμώλιος*, a mere termination.

250. *τοὺς*. This agrees with *παῖδας* to be understood from *τέκνα*. The construction is an instance of the figure termed *σχῆμα πρὸς τὸ σημαίνον*. Cf. *Eur. Hec.* 33. *κάτεσχε πᾶν στράτευμ' Ἑλληνικόν, πρὸς οἶκον εὐθύνοντας*.

Iolikos in Thessaly where Jason was born.

Pylos on the western coast of Peloponnese
south of Elis which is in the northwest

Ca as a consequence
the city of seven-gated Thebes

more
eye
eyes

In story as to limbs limbs would be in ye are.
it would be explained by saying
Ked was understood, but this is not
ερελζω, εζω, ερελξα because

It can off spoils was det.

So like sleep was are.

περογεντω in this one instance has the
diminution but usually it is derived from εραφω
to love

Verbs in TO3 and TEO3

πεδκτεος this is told one

like Latin part in des

ερανοοτο from ηυερεφορ

part. τερενοφωλ, 3 pers τερενοφωλ

See Odipus Rex and Oed. Col.

Leirs his father Leirs that his son
would destroy him and gives him to a husband
who hangs him by the feet in a tree
near his home. He kills his father
on the road. Afterwards he succeeds the
Sphinx's riddle and marries the queen of
the country who was fosterer.

Antigone was his daughter

^{bold-fronted lion-headed}
 Ἦ ρ' Ἡρακλῆα θρασυμένονα θυμολέοντα

^{aor. pres. γένετο}
 Γέλναι', ἐν ἀγκοίνῃσι Διὸς μεγάλοιο μιγείσα·

^{μικρὸν}

Καὶ Μεγάρην Κρείοντος ὑπερθύμοιο θύγατρα,

Τὴν ἔχεν Ἀμφιτρύωνος υἱὸς μένος αἰὲν ἀτειρῆς. 270

“Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην,

Ἦ μέγα ἔργον ἔρεξεν αἰδρεῖσιν νόοιο

Γημαμένη ᾧ υἱεῖ· ὁ δ' ὄν πατέρ' ἐξεναρίξας

Γῆμεν· ἄφαρ δ' ἀνάπυστα θεοὶ θέσαν ἀνθρώποισιν.

Ἄλλ' ὁ μὲν ἐν Θήβῃ πολυηράτῳ ἄλγεα πάσχων 275

Καδμείων ἦρασσε θεῶν ὁλοὰς διὰ βουλᾶς·

Ἦ δ' ἔβη εἰς Αἴδαο πυλάρταο κρατεροῖο,

Ἀψαμένη βρόχον αἰπὺν ἀφ' ὑψηλοῖο μελάθρου,

ᾧ ἄχεϊ σχομένη· τῷ δ' ἄλγεα κάλλιπ' ὀπίσσω

Πολλὰ μάλ', ὅσσα τε μητρὸς ἐρινύες ἐκτελέουσιν. 280

“Καὶ Χλῶριν εἶδον περικαλλέα, τὴν ποτε Νηλεὺς

Γῆμεν ἔδον διὰ κάλλος, ἐπεὶ πόρε μυρία ἔδνα,

267. *Θρασυμεν.* from *Θράσος* *bold*, μένος *strength*.

271. *Οἶδ.* This is strictly the patronymic from *Οἰδίπους*, but poetically used, though only in the genitive, by Homer and Hesiod, for *Οἶδ.* himself.

— *Ἐπικάστην.* More commonly *Jocaste*, the daughter of *Meneceus* and wife of *Laius*.

272. *αἰδρεῖσιν*, from *αἰδρῶ* and *εἰδέναι* to *know*.

273. *γαμῆσθαι*, of the woman, *γαμῆν* of the man: but see *Eur. Med.* 606. *τί δρῶσα; μὲν γαμοῦσαι καὶ προδοῦσά σε;* (*Medea* loq.) where the apparent exception is explained by *understanding Medea to ask whether she is to turn man and marry Jason, &c.*

274. *ἀνάπυστα*, from *ἀνὰ*, and *πυθάνουαι*, to *enquire*.

275. *πολυηράτῳ*, from *πολὺς* *much*, and *ἀράσσει* to *curse*.

277. *πυλάρταο*, from *πύλη* a *door*, *ἄρω* to *fasten* = properly, a *gate-fastener*.

278. *ἀψαμένη.* 1 aor. part. mid. from *ἄπτω* to *fasten, apply*; the mid. signifies to *get fastened, or, to fasten for herself*.

— *μελάθρου*, is the beam that supports the ceiling, from *μέλας* *black*, the beam being blackened by the smoke of the fire. Cf. *atrium* from *ater*.

279. *σχομένη.* 2. aor. part. mid. from *ἔχω* to *hold*. For the usage of the mid. for the pass.: cf. *Eur. Hipp.* 27. *Φαῖδρα καρδίαν κρέσχετο* *Ἐρωτι*.

— *κάλλιπε* from *κατέλιπε*.

280. *Ἐρινύες.* These beings, whose name is derived (1) from *ἐρινύειν* to *be slow*; (cf. *Hor. III. 2. ad fin. Peda Pæna claudio*.) (2) from *ἐρινύειν* an old word = *to hunt*; (3) from *ἐρευνᾶν* to *investigate*, are, like the *Furiae* of the Romans, the personifications of curses pronounced on a criminal. They were worshipped at Athens and Colonus. See *Diet. of Biog.* s. v. *Erinnydes*.

The Furies pursue the perpetrators of homicide and crimes.

Ἰασίδαι νεώτατον Ἰάσος

Ἵπλοτάτην κούρην Ἀμφίονος Ἰασίδαο,

Ἵπλοτῆν ὅς ποτ' ἐν Ὀρχομενῷ Μινυητῷ ἱφι ἀνασσειν

Ἡ δὲ Πύλου βασιλεὺς, τέκεν δὲ οἱ ἀγλαὰ τέκνα, 285

Νέστορά τε Χρομίον τε Περικλόμενόν τ' ἀγέρωχον.

Τοῖσι δ' ἐπ' ἰφθίμην Πηρὼ τέκε, θαῦμα βροτοῖσιν,

Τὴν πάντες μυνόντο περικτίται· οὐδέ τι Νηλεὺς

Τῷ ἐδίδου ὅς μὴ ἔλικας βόας εὐρυμετώπους

Ἐκ Φυλάκης ἐλάσειε βίης Ἰφικληίης 290

Ἀργαλέας· τὰς δ' οἷος ὑπέσχετο μάντις ἀμύμων

Ἐξελάαν· χαλεπὴ δὲ θεοῦ κατὰ μοῖρ' ἐπέδωκεν

Δεσμοὶ τ' ἀργαλέοι καὶ βουκόλοι ἀγροῖωται.

Ἄλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο

Ἄψ περιτελλομένου ἔτεος, καὶ ἐπήλυθον ὦραι, 295

Καὶ τότε δὴ μιν ἔλυσε βίη Ἰφικληίη

Θέσφατα πάντ' εἰπόντα· Διὸς δ' ἐτελείετο βουλή.

283. Ἵπλοτάτην. This is derived from ἔπομαι to follow. See Butt. Lex. s. v. ὑπερφίαλος. Note at end.

286. ἀγέρωχον. This word in Homer signifies something honourable, in later writings something bad. Buttm. (Lex. s. v.) derives it from ἀ (= ἄγαν) and γεράσχος, (γέρας γαῖη, ἔχω).

288. ἐμύνοντο. 3 Plur. Imp. mid. from μύνομαι, to woo.

— περικτίται. From περί, around, and κτίζω to people.

290. ἐλάσειε. This = to plunder. Cf. Il. i. 154, οὐ πώποτ' ἐμὰς βοῦς ἤλασαν.

— βίης Ἰφικληίης. This is a common poetical periphrasis for 'the mighty Iphicles.' (cf. Violentia Turni. Æn. xii. 45.) if any farther mention of Iphicles had been made, we should find him spoken of in the masculine, the Greeks, after having expressed a person by a circumlocution, always returning as soon as possible to the person itself. See Porson on Hec. 223, and *infra* 601.

vv. 291—297. The μάντις was Melampus. His brother Bias being a suitor for Pero, he undertook to procure the oxen, though he knew that he should be kept in prison for a year (which explains vv. 293 sqq.): things turned out as he expected: by using his prophetic powers,—which he had shown by demanding to be let out from the building in which he was confined, knowing it to be about to fall,—for the benefit of Iphicles he was released, and received the oxen. Iphicles was desirous of a son, upon which Melampus, on the suggestion of a vulture, told him to drink in water for ten days the rust of a knife with which Phylacus had once accidentally cut his son: he accordingly became father of Podarces. See Dict. of Biog. s. v. In allusion to the taking of the oxen we find in Theocr. iii. 43. Τὰν ἀγελὰν χά μάντις ἀπ' Ὀθρονος ἄγε Μελάμπους ἐς Πύλον· ἃ δὲ Βίαντος ἐν ἀγκούρησιν ἐκλίνθη, Μάτηρ ἃ χαρίεσσα περίφρονος Ἀλφεισιβοίας.

the Oshonemus in the Andes
Another in Baotia

σικτορδτγρ

The runner here, the letter σ to
bear arms were called σικτορδτγρ
and the ~~σικτορδτγρ~~ ^σ came to mean ~~runner~~ ^{runner}

from μετὰ and νύ

for
χρὸς
ent.

the.

and go

can
lay
of
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Amph
Chlor
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Tire

OK to
the

pres in
row
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Lanc
in post
from
trial

He
C

μακρος μισων μακιστος

as to length, as to breadth acc.

²
ηπειλειτην

“Καὶ Λήδην εἶδον τὴν Τυνδαρέου παράκοιτιν,
 “Ἡ ῥ’ ὑπὸ Τυνδαρέῳ κρατερόφρονε γέλιντο παῖδε,
 Κάστορά θ’ ἱππόδαμον καὶ ^{ἰπποδάμοιο} πύξ ἀγαθὸν Πολυδεύκεα, 300

Τοὺς ἄμφω ζῶους κατέχει φυσίζοος αἶα·
 Οἱ καὶ νέρθεν γῆς τιμὴν πρὸς Ζηνὸς ἔχοντες
 “Ἄλλοτε μὲν ζῶουσ’ ἑτερήμεροι, ἄλλοτε δ’ αὖτε
 Τεθνᾶσιν· τιμὴν δὲ ^{ἰσάμενοι} λελόγχασ’ ἴσα θεοῖσιν. ^{ἰσάμενοι καὶ ἰσάμενοι} 305
 “Τὴν δὲ μετ’ Ἰφιμέδειαν Ἀλωῆος παράκοιτω ^{κεντ.}

Εἵσιδον, ἥ δὲ φάσκε Ποσειδάωνι μιγῆναι,
 Καί ῥ’ ἔτεκεν δύο παῖδε, μινυνθαδίῳ δὲ γενέσθην, ^{ἰσάμενοι} 306
 “Ὡτόν τ’ ἀντίθεον, τηλεκλειτόν τ’ Ἐφιάτην,
 Οὓς δὴ ^{ἰσάμενοι} μηκίστους θρέψε ^{ἰσάμενοι} ξειδώρος ἄρουρα ^{ἰσάμενοι} 307
 Καὶ πολὺ καλλίστους μετὰ γε ^{ἰσάμενοι} κλυτὸν Ὠρίωνα· 310

Ἐννέωροι γὰρ τοί γε καὶ ἐννεαπήχεες ἦσαν ^{ἰσάμενοι}
 Εὖρος, ἀτὰρ μῆκός γε γενέσθην ἐννεόργυιοι. ^{ἰσάμενοι}
 Οἷ ῥα καὶ ἀθανάτοισιν ἀπειλήτην ἐν Ὀλύμπῳ ^{ἰσάμενοι}
 Φυλόπιδα στήσειν πολυαῖκος πολέμοιο. ^{ἰσάμενοι}

301. φυσίς. From φύω to produce, ζῶν life.

— Castor and Pollux had plundered the cattle of the sons of Aphareus, for which there broke out a war, in which Castor was killed by Idas. Pollux prayed to Zeus to be allowed to die with him, on which he was allowed either to live as Zeus's immortal son in Olympus, or to share his brother's fate, and to live, alternately one day in Hades, and another in Heaven. Cf. *Æn.* vi. 121. Si fratrem Pollux alternā morte redemit, Itque reditque viam toties. See Dict. of Biog. s. v. *Dioscuri*.

307. Of these two sons of Iphicles, we find in *Il.* v. 385 sqq. that they put Ares in chains, and kept him imprisoned 13 months, till Hermes, on being informed of it by Eriboea, released him. They were killed at Naxos, by Artemis running between them in the form of a stag, at which

they both shot at once, and so were killed. (See Pind. *Pyth.* iv. 88. Dissen). As a punishment for their presumption, they were, in Hades, tied to a pillar with serpents, with their faces turned away from each other, and were perpetually tormented by the shrieks of an owl. See Dict. of Biog. s. v. *Alocidæ*.

308. τηλεκλειτόν. From τῆλε far, and κλέος glory.

309. μηκίστους. Superlative of μακρός, the comparative being μάσσων.

310. Orion was a very handsome hunter of Hyria in Boeotia.

311. ἐννέωροι, from ἐννέα nine, and ὥρα a season : in v. 312. ἐννεορ, is from ὀργυῖα a fathom.

313. ἀπειλήτην. 3 dual impft. from ἀπειλέω to threaten. Epic for ἡπειλείτην.

314. πολυαῖκος, from πολὺς much, and αἰσσω to rush.

[Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση
 Πήλιον εἰνοσίφυλλον, ἔν' οὐρανὸς ἀμβατὸς εἴη.] 316
 Καὶ νῦ κεν ἐξετέλεσσαν, εἰ ἥβης μέτρον ἴκοντο·
 'Ἄλλ' ὄλεσεν Διὸς υἱὸς, ὃν ἡύκομος τέκε Λητώ,
 'Αμφοτέρῳ, πρὶν σφῶϊν ὑπὸ κροτάφοισιν ἰούλους 320
 'Ανθήσαι, πυκάσαι τε γένυς εὐανθεῖ λάχνη.
 "Φαίδρην τε Πρόκριν τε ἴδον καλήν τ' Ἀριάδην,
 Κούρην Μίνως ὀλοόφρονος, ἣν ποτε Θησεὺς
 'Εκ Κρήτης ἐς γουνὸν Ἀθηναίων ἱεράων
 'Ηγε μὲν, οὐδ' ἀπόνητο· παρὸς δέ μιν Ἀρτεμις ἕκτα 325
 Δίῃ ἐν ἀμφιρῦτῃ Διονύσου μαρτυρήσιν.

315. μέμασαν. 3. plur. 2. pft. from μάω, *I desire*, 2. pft. μέμαα.

— The mountains here mentioned were on the east coast of Thessaly: Pelion being the most Southern. Virgil (Georgic I. 282) says 'Ter sunt conati imponere Pelio Ossæ, . . . atque Ossæ frondosam involvere Olympum,' giving them in an opposite order: this arrangement, say some critics, is not so good as Homer's, because, as Pelion is the least, and Olympus the greatest of the mountains, it would represent a pyramid resting on its point. Virgil enumerates them in the order in which he would naturally see them in his journey from Athens upwards. (See Butler's Geog. p. 155. Sec. Edit.)

316. εἰνοσίφυλλον, from ἐνοσις *a shaking*, φύλλα *leaves*.

318. Διὸς υἱός. Apollo; but see on v. 307.

321. Phædra was the daughter of Minos, sister of Ariadne, wife of Theseus, and step-mother of Hippolytus, for whom she entertained an incestuous passion which he refused to gratify, and was, consequently, on her calumniating him to Theseus, destroyed by Poseidon sending a wild bull to frighten his horses. Phædra, on his innocence being told to Theseus

by Artemis, made away with herself. Her story is the subject of the Hippolytus of Euripides.

321. Procris was the wife of Cephalus, who, to try her fidelity, was changed into a stranger by Eos, in which guise he won her love, whereupon she fled to Artemis, who gave her a certain spear which was never to miss its mark; her husband, to whom she became reconciled, accidentally killed her with it. See Dict. of Biog. s. v. *Cephalus*.

— Ariadne fled with Theseus from Crete: she was accused by Dionysus of having polluted his temple at Naxos. Her story is exquisitely described in Catullus LXIV. 52—265.

324. ἦγε. "Thought of leading her." The force of the impft. is fully seen here.

— ἀπόνητο. Epic 3 sing. 2. aor. mid. of ἀποίνημι (*to profit from*), fut. ἀνήσομαι, aor. 2 ἐνήμην, —ησο, —ητο.

— ἕκτα. 3 sing. Epic 2. aor. from κτείνω *I kill*: Homeric aor. ἕκταν, —ας, —α.

325. Δίῃ. Dia was the old name for Naxos.

— ἀμφιρῦτῃ, from ἀμφὶ *around*, ρεῖν *to flow*.

nerve is cont. from periax

morning is the best time

κτείνω, κτενῶ, ^{τι}εκτείνω, ^{τι}εκτενῶ.

Hom. Bert ²¹ EKTORL one son ²¹ EKTORL

en/ reg. K T A T A e t

Варшавы, КТАРСКІЙ, 1824.

part KTL § a part KTL & R. Dr. & Min. Thru

100 Мил экт² и ун в. в. екта р. к.

low water Ekrt 209r

All the characters mentioned in this
book are to be found in 6th Bk. of Gen.

δεχομαι παρην δέδεμαι
δις δέχομαι

λογισμ
ἐκ' αὐτοῦ τοῦ τοκοῦ

Buttmann says αἰθερος
is connected with πορος lake
sometimes with ποτος

N.B. the negative α is only a
contraction of ἄρα

καλέω to
sum, decipher,
calm.

“Μαῖράν τε Κλυμένην τε ἴδον στυγερήν τ’ Ἐριφύλην,

ἥ χρυσὸν φίλου ἀνδρὸς ἐδέξατο τιμήντα. *son of*

Πάσας δ’ οὐκ ἂν ἐγὼ μυθήσομαι οὐδ’ ὀνομήνω,

Ὅσας ἡρώων ἀλόχους ἴδον ἠδὲ θύγατρας·

Πρὶν γάρ κεν καὶ νύξ φθίτ’ *immortal, never perishes* ἄμβροτος· ἀλλὰ καὶ ὥρη 330

Εὐδew, ἣ ἐπὶ νῆα *night* θοὴν ἐλθόντ’ ἐς ἐταίρους

ἥ αὐτοῦ· πομπή δὲ θεοῖς ὑμῖν τε μελήσει.”

Ὡς ἔφαθ’, οἱ δ’ ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ,

Κληθμῷ δ’ ἔσχοντο κατὰ μέγαρά σκίοντα.

Τοῖσιν δ’ Ἀρήτη λευκώλενος ἤρχετο μύθων· *335*

“Φαίηκες, πῶς ὕμνιν ἀνῆρξ’ ὅδε φαίνεται εἶναι

Εἰδός τε μέγεθός τε *gentle voice* ἰδὲ φρένας ἔνδον *inner* εἴσας; *the same animo*

Ξείνος δ’ αὐτ’ ἐμός ἐστιν, ἕκαστος δ’ ἔμμορε τιμῆς· *μεμορε*

Τῷ μὴ *in his case* ἐπειγόμενοι ἀποπέμπετε, μηδὲ τὰ δῶρα *the same part. of*

Οὕτω *gentle* χρητίζοντι κολουετέ· πολλὰ γὰρ ὕμνιν *gentle, μετ’ ὅσον* 340

Κτήματ’ ἐνὶ μεγάροισι θεῶν ἰότητι κέονται.” *LOT ης fem.*

326. Mœra was the daughter of Proetus and Anteia.

— Clymene was the daughter of Iphis.

— Eriphyle was the wife of the good Amphiaræus, who had sworn to abide by her decision in certain cases: she received from Polynices the fatal necklace of Harmonia, which brought woe to all that possessed it, with which she bribed her husband to go to the siege of Thebes. Her son Alcmaeon murdered her at the instigation of his father. See Dict. s. vv. *Harmonia, Amphiaræus*.

327. φίλου ἀνδρὸς is the genitive of price.

330. φθίτο. 3 sing. 2. aor. opt. mid. from φθίω *to perish*. Buttm. Catal. p. 256.

— νύξ. Night and sleep have the epithet ἄμβροτος as being the gifts of the gods.

332. μελήσει. The constructions of μέλει are (1) the dative of the person feeling the care, and the genitive of

the object cared for, as μέλει μοι τοῦδε: (2) the dative of the person, and nominative of the object, as μέλει μοι τοῦτο.

333. Ulysses, after telling Alcinoüs and his court who he was, (ix. 19) relates his labours, dangers, and sufferings up to this point: the narrative being given in the evening (viii. 415.), he thinks that is time to stop.

338. ἔμμορε. 2. pft. for μέμορε, of μείρομαι, *to share*.

— τιμῆς is the *partitive genitive*.

339. τῷ. This is the dative singular neuter from ὁ, ἡ, τὸ, and = *therefore*.

— ἐπειγόμενοι. prest. part. mid. of ἐπείγω *to hurry others on*: in the middle, ‘*to hurry myself on*,’ and, hence, ‘*to press on*.’

341. κέονται. 3 plur. pres. ind. pass. from κέω *to lay*, the root of κείμεν *I am laid*, and, therefore, *I lie*. See Butt. Catal. p. 142.

Τοῖσι δὲ καὶ μετέειπε γέρων ἥρως Ἐχένος ^{and here Echeneus was born by her}
 [Ὅς δὴ Φαιήκων ἀνδρῶν προγενέστερος ἦεν] ^{the earliest born of the Phaeacians}
 “ὦ φίλοι, οὐ μὰν ἡμιν ἀπὸ σκοποῦ οὐδ’ ἀπὸ δόξης ^{the noble} ^{any more to be feared}
 Μυθεῖται βασιλεία περίφρων· ἀλλὰ πίθεσθε. ^{live here} 345
 Ἀλκινόου δ’ ἐκ τοῦδ’ ἔχεται ἔργον τε ἔπος τε.”

Τὰν δ’ αὖτ’ Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
 “Τοῦτο μὲν οὕτω δὴ ἔσται ἔπος, αἶ κεν ἔγωγε
 Ζωὸς Φαιήκεσσι φιληρέτμοισιν ἀνάσσω·
 Ξείνος δὲ τλήτω, μάλα περ νόστοιο χατίζων, 350
 Ἔμψης οὖν ἐπιμείναι ἐς αὔριον, εἰς ὃ κε πᾶσαν
 Δωτίνην τελέσω· πομπή δ’ ἀνδρεσσι μελήσει
 Πᾶσι, μάλιστα δ’ ἐμοί· τοῦ γὰρ κράτος ἔστ’ ἐνὶ δῆμῳ.”

Τὸν δ’ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς·
 “Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν, 355
 Εἴ με καὶ εἰς ἐνιαυτὸν ἀνώγοιτ’ αὐτόθι μέμνειν,
 Πομπήν τ’ ὀτρύνετε καὶ ἀγλαὰ δῶρα διδοίτε,
 Καί κε τὸ βουλοίμην, καὶ κεν πολὺ κέρδιον εἴη, ^{and so on.}
 Πλειοτέρῃ σὺν χειρὶ φίλῃν ἐς πατρίδ’ ἰκέσθαι·
 Καί κ’ αἰδιότερος καὶ φίλτερος ἀνδράσιν εἴην 360
 Πᾶσιν, ὅσοι μ’ Ἰθάκῃδε ἰδοῖατο νοστήσαντα.”

Τὸν δ’ αὖτ’ Ἀλκίνοος ἀπαμείβετο φώνησέν τε·
 “ὦ Ὀδυσσεῦ, ^{in the next breath} τὸ μὲν οὐ τί σ’ εἴσκομεν εἰσορόωντες,
 Ἡπεροπῆά τ’ ἔμεν καὶ ἐπὶ κλοπον, οἷά τε πολλοὺς
 Βόσκει γαῖα μέλαινα πολυσπερέας ἀνθρώπους, 365

346. ἐκ τοῦδε. I cannot agree with the interpretation “here” given to ἐκ τοῦδε, making it agree with Alcinoüs. The queen could propose, it rested with the king to assent to the proposal or not.

352. εἴσκοε = εἰς ὃ κε = εἰς ὃ ἄν = εἰς ἄν.

355. ἀριδείκετε. From ἀρὶ very, and δείκνυμι to point out: cf. the Latin *digito monstrari*.

358. κέρδιον. A neut. comparative formed, as κύδιστος (v. 397) from κύδος *glory*, from κέρδος *gain*.

359. πλειοτέρῃ. Comparative of πλεῖος, the Ionic for πλέος *full*.

363. εἴσκομεν. This word, = ‘to make, or think like,’ occurs only in present and impf.

365. πολυσπερέας. From πολλὸς much, σπεῖρω to disperse.

with

4
3. H
rose
leaves

2-10
1000

7. 7
6000
10 100
1000
1000

1111

If you understand

KEEWR

Opus, feminine name delicate

11th
2018
10

ἔρτυνω to put together in order

Ψεύδεά τ' ἀρτύνοντας ὅθεν κέ τις οὐδὲ ἴδοιτο·
 Σοὶ δ' ἔπι μὲν μορφῇ ἐπέων, ἔνι δὲ φρένες ἐσθλαί,
 Μῦθον δ', ὡς ὅτ' αἰοιδὸς, ἐπισταμένως κατέλεξας,
 Πάντων τ' Ἀργείων σέο τ' αὐτοῦ κήδεα λυγρά.
 Ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 370
 Εἴ τινας ἀντιθέων ἐτάρων ἴδες, οἳ τοι ἄμ' αὐτῶ
 Ἴλιον εἰς ἄμ' ἔποντο καὶ αὐτοῦ πότμον ἐπέσπον.
 Νῦξ δ' ἦδε μάλα μακρὴ, ἀθέσφατος· οὐδέ πω ὥρη
 Εὐδειν ἐν μεγάρῳ· σὺ δέ μοι λέγε θέσκελα ἔργα.
 Καί κεν ἐς ἡῶ διαν ἀνασχοίμην, ὅτε μοι σὺ 375
 Τλαίης ἐν μεγάρῳ τὰ σὰ κήδεα μυθήσασθαι."

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεὺς·
 "Ἀλκίνοε κρεῖον, πάντων ἀριδείκετε λαῶν,
 Ὡρῃ μὲν πολέων μύθων, ὥρῃ δὲ καὶ ὕπνου·
 Εἰ δ' ἔτ' ἀκουόμεναί γε λιλαίαι, οὐκ ἂν ἔγωγε 380
 Τούτων σοι φθονέοιμι καὶ οἰκτρότερ' ἄλλ' ἀγορεύσαι,
 Κήδε' ἐμῶν ἐτάρων, οἳ δὴ μετόπισθεν ὄλοντο,
 Οἳ Τρώων μὲν ὑπεξέφυγον στονοέσσαν αὐτὴν,
 Ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναικός.

"Αὐτὰρ ἐπεὶ ψυχὰς μὲν ἀπεσκέδασ' ἄλλνυδις ἄλλη 385
 Ἀγνὴ Περσεφόνη γυναικῶν θηλυτεράων,
 Ἥλθε δ' ἐπὶ ψυχῇ Ἀγαμέμνονος Ἀτρεΐδαο
 Ἀχρυμένη· περὶ δ' ἄλλαι ἀγγεράθ', ὅσσαι ἄμ' αὐτῶ

367. μορφῇ = *grace*, like the Latin *species*. Cic. de Orat. II. 72, § 294. Adhibere in dicendo *speciem*. Quintil. v. 14 (ad fin.) Locuples et *speciosa* vult esse eloquentia.

— ἐπι and ἐνι are for ἔπεστι and ἔνεισιν.

371. ἄμ' αὐτῶ....εἰς ἅμα. 'The first ἅμα refers to time, the second to place.' Ernesti.

384. The γυνὴ κακὴ is certainly

Cine
 Helen, the authoress-in-chief of all the misfortunes that befel the Trojans.

385. The narrative is here resumed from v. 332, as if no interruption had occurred.

388. ἀγγεράτο. 3. plur. plupfct. pass. from ἀγείρω to collect, Ionic for ἡγερέμεναι ἦσαν. ἀγείρω, fut. ἀγερῶ. pft. ἡγερκα, p. pass. ἡγερμαι. Plupfct. ἡγέρμην, with the reduplication ἀγηγέρμην,—σο,—το, | —μεθον,—σθην,—

Οἴκῳ ἐν Αἰγίσθοιο θάνον καὶ πότμον ἐπέσπον.

Ἔγνων δ' αἰψ' ἐμέ κείνος, ἐπεὶ πῖεν αἷμα κελαιόν. 390

Κλαῖε δ' ὃ γε λιγέως, θαλεροῦν κατὰ δάκρυν εἴβων, *power of motion*

Πιτνὰς εἰς ἐμέ χεῖρας, ὀρέξασθαι μενεαίνων. *power of motion*

Ἄλλ' οὐ γάρ οἱ ἔτ' ἦν ἰς ἔμπεδος, οὐδέ τι κῖκυσ, *κείω*

Οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι. *κείω*

Τὸν μὲν ἐγὼ δάκρυσα ἰδὼν ἐλέησά τε θυμῷ, 395

Καὶ μιν φωνήσας ἔπεα πτερόεντα προσηύδων

Ἄτρεΐδῃ κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον, *ἡ κ' ἦε λέγει*

Τίς νύ σε κῆρ ἐδάμασσε τανηλεγέος θανάτοιο; *το κ' ἦε heart*

Ἦε σέ γ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν, *ἡ κ' ἦε λέγει*

Ὅρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν; 400

Ἦέ σ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου *ἡ κ' ἦε λέγει*

Βοῦς περιταμνόμενον ἦδ' οἴων πῶεα καλὰ, *land as a sheep*

Ἦέ περὶ πτόλιος μαχεούμενον ἦδὲ γυναικῶν;

“Ὡς ἐφάμην, ὃ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν

Ἅδιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ, 405

Οὐτ' ἔμεγ' ἐν νήεσσι Ποσειδάων ἐδάμασσεν,

Ὅρσας ἀργαλέων ἀνέμων ἀμέγαρτον αὐτμῆν,

Οὐτε μ' ἀνάρσιοι ἄνδρες ἐδηλήσαντ' ἐπὶ χέρσου,

Ἀλλά μοι Αἰγισθος τεύξας θάνατόν τε μόρον τε

Ἔκτα σὺν οὐλομένην ἀλόχῳ, οἰκόνδε καλέσσας, 410

σθην, | —μεθα, —σθε, ἀγήγεροντο, from which the form in the text is derived: the form with ἦσαν was adopted as of being less harsh sound than the regular 3rd plural. See ‘On the Dialect of Homer.’

392. *πιτνὰς*. Pres. part. of *πιτνῆμι* another form of *πίπτω* to fall.

397. Ἀτρεΐδῃ. Agamemnon was really the son of Pleisthenes, and grandson of Atreus, in whose house he was educated after the death of his father.

400. ὅρσας. 1. aor. part. act. of ὀρνυμι (R. ὀρω) to arouse. ὀρω, ὀρσω, ὄρσα, ὄρσον, —ω, —αιμι, —αι, —ας.

400. ἀμέγαρτον. From *a* not and *μεγαίρω* to envy: hence anything unpleasant. See Buttm. Lex. s. v.

402. οἴων. From *οἷς* a sheep, which is thus declined: οἷς, οἶδς, οἶλ, οἶν, οἷς, | οἷε, οἶοιν, | οἷες, οἶων, οἶσι, οἷας, (οἷς.).

— πῶεα. From *πῶν* a flock.

410. ἔκτα. See on v. 324.

— οἰκόνδε. See 389. οἴκῳ ἐν Αἰγίσθοιο.

πιτνῆμι is to precede

derived from κλίνω and αείνω says something

κλίνω fut. κλινύσομαι, κέκλινε
αείνω, αείξω, ᾠσεχα

αείρομαι, ᾠσερόμεην, ᾠσεξάμεην
ᾠσεεέχεται to shirk out
ᾠσεεέχαστο the hand etc.

δαίω, εδάμην, δεδήμεκα, δεδήμεμαι,
ἐδμήθην, ἐδάμην,

δαός

δαός

δαός

δαός

δαός

δαός

δαός

δαός

δαός

δαός

πετρηνήμι 1 cor. επιτινα

part. πετρηνός

ἡ πατέρα, ἐκδομένη, προσδοκῇ

91
ἐελθὼς a feast to which each
man contributed his share
εἰλαπίνῃ a banquet given by
the host

your entertainment and host's own sumptuous feast

περὶ μὲν τῆς αἰτίας (with this)

καὶ ὅτι

αὐτὸς τὸν αὐτὸν

Δειπνίσσας, ὥς τις τε κατέκτανε βούν ἐπὶ φάτῃ. *at his table*

Ἄς θάνον οἰκτίστω θανάτῳ· περὶ δ' ἄλλοι ἐταῖροι.

unconscious Νωλεμέως κτείνοντο, σύες ὥς ἀργιόδοντες, *like white-tusked*

Οἷ ῥά τ' ἐν ἀφρειοῦ ἀνδρὸς μέγα δυναμένοιο *some at the banquet*

Ἡ γάμῳ ἢ ἐράνῳ ἢ εἰλαπίνῃ τεθαλυῖ. *either by love* 415

Ἢδη μὲν πολέων φόνῳ ἀνδρῶν ἀντεβόλησας, *or by force*

Μουνάξ κτεινομένων καὶ ἐνὶ κρατερῇ ὑσμίνῃ. *has brought before her*

Ἀλλά κε κεῖνα μάλιστα ἰδὼν ὀλοφύραο θυμῷ, *acc. mind*

Ὡς ἀμφὶ κρητῆρα τραπέζας τε πληθούσας *she saw*

Κείμεθ' ἐνὶ μεγάρῳ, δάπεδον δ' ἅπαν αἵματι θύεν. *was killing with blood* 420

Οἰκτροτάτην δ' ἤκουσα ὅπα Πριάμοιο θυγατρὸς

Κασσάνδρης, τὴν κτεῖνε Κλυταιμνήστρη δολόμητις *daughter of Priam*

Ἀμφ' ἐμοί· αὐτὰρ ἐγὼ ποτὶ γαίῃ χεῖρας ἀείρων

Βάλλον ἀποθνήσκων περὶ φασγάνῳ· ἢ δὲ κυνώπις *knowing of*

Νοσφίσσατ', οὐδέ μοι ἔτλη ἰόντι περ εἰς Ἀἶδαο 425

Χερσὶ κατ' ὀφθαλμοὺς ἐλέειν σὺν τε στόμ' ἐρείσαι. *to see with eyes*

to close my eyes with my hands?

411. κατέκτανε. See on v. 201.

412. ἄλλοι signifies besides. Cf. Thuc. iv. 19. Διδόντες εἰρήνην καὶ συμμαχίαν καὶ ἄλλην φιλίαν πολλήν.

413. νωλεμέως. From νω = ἀνα without, and λείπω to desist.

415. γάμος. A marriage-feast, like τάφος = a funeral-feast.

— ἐράνος. (Derived according to Athenæus 362. E. ἀπὸ τοῦ συνερᾶν to love (ἐρᾶν) in concert = a feast to which each guest contributed, in Latin cœna collatiœa.

— εἰλαπίνῃ = a feast given by a single host. The distinction is found in Odys. i. 225. (Athena finds the suitors feasting, and says,) τίς οἶσι; ..εἰλαπίνῃ ἢ γάμος; ἐπεὶ οὐκ ἐράνος τάδε γ' ἐστίν.

— τεθαλυῖ. See on v. 192.

420. κρητῆρ. (κεράννυμι to mix) was the large bowl in which the wine

was mixed with water before being passed round to the guests.

422. Κασσάνδρης. She was the daughter of Priam and Hecuba, and was gifted with the power of prophecy: her predictions, however, were never believed. She was Agamemnon's concubine and had two sons, Teledamus, and Pelops, by him, who were put to death by Ægisthus. See Dict. of Biog. s. v.

423, 4. The meaning is, I apprehend, Clytemnestra wished to kill Cassandra over the body of Agamemnon, as an additional piece of spite, but he would not suffer it.

425. ἔτλη bears the following significations: to dare in spite of (1) danger, (2) shame, (3) pride, (4) pain of mind, (5) pity. Monk on Eur. Alc. 285. This belongs to (3). See v. 143, which belongs to (4).

^{μολύ}
 ὦς οὐκ αἰνότερον καὶ κύντερον ἄλλο γυναικός,
 [Ἡ τις δὴ τοιαῦτα ^{μετὰ} φρεσὶν ἔργα βάλῃται.]
 Οἶον δὴ καὶ κείνη ἐμήσατο ἔργον ^{λαοὶ. πῶς δὲ γὰρ οὕτως τοὺς δολιχοὺς} αἰεκές, ^{ἀειραυτοὶ}
 Κουριδίῳ τεύξασα πόσει φόνον· ἦτοι ^{ἡμῶν} ἔφην γε 430

Ἀσπασίος παίδεσσιν ἰδὲ δμῶεσσιν ἐμοῖσιν
 Οἴκαδ' ἐλεύσεσθαι· ἦ δ' ἔξοχα λυγρὰ ἰδυῖα
 Οἷ τε κατ' αἰσχος ἔχευε καὶ ἐσσομένησιν ὀπίσσω·
 Θηλυτέρησι γυναιξὶ, καὶ ἦ κ' εὐεργὸς ἔησιν.

“ὦς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον” 435

ὦ πόποι, ἦ μάλα δὴ γόνον Ἀτρείος εὐρύοπα Ζεὺς
 Ἐκπάγλως ἤχθηρε γυναικείας διὰ βουλὰς

Ἐξ ἀρχῆς· Ἐλένης μὲν ἀπωλόμεθ' εἵνεκα πολλοί,
 Σοὶ δὲ Κλυταιμνήστρῃ δόλον ἤρτυε τηλόθ' ἐόντι.

“ὦς ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προσέειπεν” 440

Τῷ νῦν μὴ ποτε καὶ σὺ γυναικί περ ἦπιος εἶναι·

Μὴ οἱ μῦθον ἅπαντα πιφασκέμεν, ὅν κ' εὖ εἰδῆς,

Ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κεκρυμμένον εἶναι.

Ἄλλ' οὐ σοί γ', Ὀδυσσεῦ, φόνος ἔσσεται ἔκ γε γυναικός·

Λήν γὰρ πινυτή τε, καὶ εὖ φρεσὶ μῆδεα οἶδεν, 445

Κούρῃ Ἰκαρίοιο περίφρων Πηνελόπεια.

Ἡ μὲν μιν νύμφην γε νέην κατελείπομεν ἡμεῖς

Ἐρχόμενοι πόλεμόνδε· παῖς δέ οἱ ἦν ἐπὶ μαζῷ,

Νήπιος, ὃς ^{ἐν τῇ} πον νῦν γε μετ' ἀνδρῶν ἵζει ἀριθμῷ,

Ὀλβιος· ἦ γὰρ τόν γε πατὴρ φίλος ὄψεται ἐλθὼν, 450

Καὶ κέῖνος πατέρα προσπύτξεται, ἦ θέμις ἐστίν.

427. κύντερον. A neuter comparative formed from κύων a dog.

430. κουριδίῳ. For the signification see Butt. Lex. s. v.

431. ἔφην ἀσπασίος ἐλεύσεσθαι. See on v. 29.

436. ὦ πόποι. This is an exclamation of anger, surprise, or pain as here, and = Latin *poæ*!

441. τῷ. See v. 339.

— εἶναι. See v. 120.

Βαλλοει. ~~φύσιν~~. To lay up, to heap
as thoughts in the mind

Buttman says Koveidiv does not mean
youthful but careful. The notion being
set from virgin purity as being ~~old~~ right.

addressed him in reply

μεν δε

την εκος

επος
- εως
μινος

εως
επος

lot

1805

1805

1806

1806

whether you know if any can bring silver anywhere
(no)

πλῆθος
χρυσός

corlemer would be int. post

the same
example
the same
the same

possibly

relative
analysis

Ἡ δ' ἐμὴ οὐδέ περ υἱὸς ἐνιπλησθῆναι ἄκοιτις
 Ὀφθαλμοῖσιν ἔασε· πάρος δέ με πέφνε καὶ αὐτόν.
 [Ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσιν
 Κρύβδην, μηδ' ἀναφανδὰ, φίλην ἐς πατρίδα γαίαν 455

Νῆα κατισχέμεναι, ἐπεὶ οὐκέτι πιστὰ γυναιξίν.]
 Ἄλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
 Εἴ που ἔτι ζώντος ἀκούετε παιδὸς ἐμοῖο,
 Ἡ που ἐν Ὀρχομενῷ ἢ ἐν Πύλῳ ἡμαθόεντι
 Ἡ που παρ Μενελάῳ ἐνὶ Σπάρτῃ εὐρείῃ· 460
 Οὐ γάρ πω τέθνηκεν ἐπὶ χθονὶ διὸς Ὀρέστης·

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·
 Ἀτρεΐδῃ, τί με ταῦτα διείρσαι; οὐδέ τι οἶδα,
 Ζώει ὃ γ' ἢ τέθνηκε· κακὸν δ' ἀνεμῶλια βάζειν.” 465

“Νῶϊ μὲν ὥς ἐπέεσσιν ἀμειβομένῳ στυγεροῖσιν 465
 Ἔσταμεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες·
 Ἦλθε δ' ἐπὶ φυγῇ Πηληϊάδεω Ἀχιλῆος
 Καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχοιο
 Αἰαντός θ', ὃς ἄριστος ἔην εἰδός τε δέμας τε
 Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 470

Ἔγνω δὲ ψυχὴ με ποδώκεος Αἰακίδαο,
 Καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα·
 Διογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεύ,
 Σχέτλιε, τίπτ' ἔτι μείζον ἐνὶ φρεσὶ μήσεαι ἔργον;

452. ἐνιπλησθῆναι. 1 aor. inf. pass. from ἐμπίμπλημι to fill, fut. πλήσω, pft. πέπληκα, p. pass. πέπλησμαι, 1 aor. ἐπλήσθην.

— υἱός. Genitive from υἱς, another form of υἱός a son.

453. πέφνε. See on v. 135.

464. ἀνεμῶλια. From ἀνεμος a wind, — ὥλιος being a termination only, as in v. 249.

— βάζειν is nearly always used of foolish or insolent language. Æsch. S. c. Th. 483. ὡς ὑπέρανχα βάζουσιν ἐπὶ πτόλει. See infra 511.

471. Ἀιακίδαο. Æacus was the grandfather of Achilles.

474. μήσεαι. 2 sing. fut. of μῆδομαι to plan.

Πῶς ἔτλης Ἀϊδόσδε κατελθέμεν, ἔνθα τε νεκροὶ 475

Ἀφραδέες ναίουσι, βροτῶν εἶδωλα καμόντων;

“Ὡς ἔφατ’, αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

“ὦ Ἀχιλεῦ Πηλέος υἱέ, μέγα φέρτατ’ Ἀχαιῶν,

ἦλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλήν

Εἴποι, ὅπως Ἰθάκην ἐς παιπαλόεσσιν ἰκοίμην· 480

Οὐ γάρ πω σχεδὸν ἦλθον Ἀχαιῖδος, οὐδέ πω ἀμῆς

Γῆς ἐπέβην, ἀλλ’ αἰὲν ἔχω κακά· σείο δ’, Ἀχιλλεῦ,

Οὗ τις ἀνὴρ προπάροιθε μακάρτατος οὗτ’ ἄρ’ ὀπίσσω·

Πρὶν μὲν γάρ σε ζῶν ἐτίομεν ἴσα θεοῖσιν τίω τοιαύτω

Ἀργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485

Ἐνθάδ’ ἐὼν τῷ μή τι θανὼν ἀκαχίζεν, Ἀχιλλεῦ.’

“Ὡς ἐφάμην, ὁ δέ μ’ αὐτίκ’ ἀμειβόμενος προσέειπεν·

‘Μὴ δὴ μοι θάνατίν γε παραῖδα, φαίδιμ’ Ὀδυσσεῦ.

Βουλοίμην κ’ ἐπάρορος ἐὼν θητεύεμεν ἄλλω,

Ἀνδρὶ παρ’ ἀκλήρῳ, ᾧ μὴ βίωτος πολὺς εἴη, μολοῖται 490

Ἡ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.

Ἄλλ’ ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπε,

Ἡ ἔπετ’ ἐς πόλεμον πρόμος ἔμμεναι, ἥε καὶ οὐκί.

Εἰπέ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι, κὺν ἀκροφύλῃ

Ἡ ἔτ’ ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495

476. καμόντες. (2 aor. part. of κάμω *I labour*) =, according to Buttm. Lex. s. v. *the weary, the weak*; we find, however, κεκημηκότες for *the dead* in *Æsch. Suppl.* 158. and κεκημῶτες in *Thuc.* III. 59.

478. Πηλέος must be read as a dissyllable.

— φέρτατος is the superlative of φέρης *good*, which however, is not found.

483. μακάρτατος. Is superlative for comparative from μάκαρ *blessed*.

488. παραῖδαν = *to speak of by the way, incidentally, lightly*.

489. ἐπάρορος = from ἐπὶ *on*, ἀρούρα *the soil*, in Latin *ascriptus glebae*.

— θητεύεμεν = *to be a θῆς or serf*. 490. Before ἥ we must supply μάλλον, according to the common usage, as in θέλω τύχης σταλαγμὸν ἢ φρενῶν πῖθον.

492. The son was Pyrrhus or Neoptolemus.

— ἐνίσπε. 2 aor. imp. of ἐνέπω *to say*: aor. 2 ind. ἐνισπον.

495. πόλεσιν. Dat. plur. masc. for πολλοῖσιν, formed regularly from πολὺς.

This word may refer to the loose shale on
the side of the rock.

Next to the top of the rock

It would rather as a sort be lined ~~by~~ by
another to form the ground.

Kilgus inheritance

Achilles was the head of the Myrmidon line

in the
middle
of the
rock

is a small
piece of
the ground

is a
piece of

Attie in Thessaly Plithuris

etc, 2cyrw to help.

OTOP^uew so often to detect Late
here, to cause another to fear
next with indolence keep him out of our
hands

Scyros north of Salona
when we would take counsel we did so
rather implies an habitual action

+KW I am born for habitual action

of det ing never elided in Homer
a long syllable before a vowel becomes

Q. 512 Kae is short

*Η μιν ἀτιμάζουσιν ἀν' Ἑλλάδα τε Φθίην τε,
Οὔνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε.

Οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ' αὐγὰς ἡελίοιο, *rays*
Τοῖος ἐὼν οἷός ποτ' ἐνὶ Τροίῃ εὐρείῃ

Πέφνον λαὸν ἄριστον, ἀμύνων Ἀργεῖοισιν. *warding off* 500

Εἰ τοιόσδ' ἔλθοιμι μίνυνθα περ ἐς πατέρος δῶ, *now; at home*

Τῷ κέ τεω στύξαιμι μένος καὶ χεῖρας ἀάπτους, *not so be hateful*

Οἱ κείνον βιώνονται ἐέργουσιν τ' ἀπὸ τιμῆς. *είρουνσιν*

“Ὡς ἔφατ', αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον”

*Ἦτοι μὲν Πηλῆος ἀμύμονος οὗ τι πέπυσμαι, 505

Αὐτάρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο

Πᾶσαν ἀληθείην μυνθήσομαι, ὥς με κελεύεις

Αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἔτσης

*Ἦγαγον ἐκ Σκύρου μετ' εὐκνήμιδας Ἀχαιοὺς.

*Ἦτοι ὅτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς, 510

Αἰεὶ πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μῦθον.

Νέστωρ ἀντίθεος καὶ ἐγὼ νικάσκομεν οἶω.

Αὐτὰρ ὅτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,

Οὗ ποτ' ἐνὶ πληθυὶ μένεν ἀνδρῶν οὐδ' ἐν ὀμίλῳ

*Ἀλλὰ πολὺ προθέεσκε, τὸ δὲ μένος οὐδενὶ εἶκων, 515

500. ἀμύνων. This verb takes the *accusative of the object* warded off, the *dative of the person* from whom it is warded: *either of these is often omitted*. See Arnold on Thuc. i. 42.

501. δῶ. By apocope for δῶμα.

502. τεω = τιμῇ.

— στύξαιμι. 1 aor. opt. act. of *στυγέω* to hate. *Στυγέω* = *στύγος* ποιεῖν to cause to be hateful.

— ἀάπτους, from *ἀ* not and *ἅπτομαι* to touch, = *that may not be touched*.

503. τεω—οἱ. The individual is put first, and then the class to which he belongs: the contrary is more usual. Cf. Il. XIX. 260. ἀνθρώπους

τίννται, ὅτις κ' ἐπιόρκον ὁμόςση. See Jelf Gk.Gr. § 819.

— ἐέργουσιν. *ἐργεῖν* = to shut out from, *excludo*; *ἐργεῖν* = to shut into, *includo*.

512. νικάσκομεν—οἶω. See on v. 212.

513. χαλκός. Is used of *anything of metal*, particularly arms: hence we find in Pind. Pyth. III. 48. (Dissen.) *πόλιος*, the distinguishing epithet of iron, applied to it.

514. πληθυὶ. Ionic for *πλήθει*, from *πληθύς*.

515. προθέεσκε. 3 sing. imp. of *προθέω* to run before, Ionic for *προέθει*.

Πολλοὺς δ' ἄνδρας ἔπεφνεν ἐν αἰνῇ δηϊοτήτι. *δὲ θεός*
 Πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,

Ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισιν,
 Ἄλλ' ^{ὅσον} οἷον τὸν Τηλεφίδην κατενῆρατο χαλκῷ,
 Ἦρῳ Εὐρύπυλον· πολλοὶ δ' ἀμφ' αὐτὸν ἑταῖροι 520
 Κήτειοι κτείνοντο γυναιῶν εἵνεκα δώρων.

Κεῖνον δὴ κάλλιστον ἶδον μετὰ Μέμνονα διόν.
 Αὐτὰρ ὅτ' εἰς ἵππον κατεβαίνομεν, ὃν κάμ' Ἐπειὸς,
 Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,
 [Ἡμὲν ἀνακλῖναι ^{καὶ εἰς αὐτὸν} πυκνὸν λόχον ἥδ' ἐπιθεῖναι,] 525

Ἔνθ' ἄλλοι Δαναῶν ἡγήτορες ἡδὲ μέδοντες
 Δάκρυνά τ' ὠμόργυνντο, τρέμον θ' ὑπὸ γυνῇ ἐκάστου
 Κεῖνον δ' οὐ ποτε πάμπαν ἐγὼν ἶδον ὀφθαλμοῖσιν
 Οὐτ' ὠχρήσαντα χροά κάλλιμον οὔτε παρειῶν
 Δάκρυν ὁμορξάμενον· ὁ δέ με μάλα πόλλ' ἰκέτευεν 530

Ἱππόθεν ἐξέμεναι, ξίφους δ' ἐπεμαίετο κώπη
 Καὶ δόρυ χαλκοβαρές, κακὰ δὲ Τρώεσσι μενοίνα· *μενοίνα*
μένος νίση

518. ὅσσον = ὅτι τοσοῦτον. Cf. Hdt. i. 31. ἐμακάριζον τὴν μήτερα, οἷον τέκνων ἐκύρησε. See Jelf's Gk. Gr. 804. 9.

519. κατενῆρατο. 1 aor. mid. of κατεναίρομαι to slay.

520. Eurypylus was the son of Astyoche, the daughter, or sister, of Priam, who, by the gift of a golden vine, (v. 521.) induced her to send him to the war. His father Telephus, on the Greeks having invaded Mysia, of which he was king, was wounded by Achilles: for a long time he could not be cured, till at length, the oracle having declared that Troy would not be taken without him, the rust from the spear with which he had been wounded healed him. From him the saying τηλεφεία τραύματα arose. See Dict. of Biog. s. v.

521. Κήτειοι. These were probably a nation of Mysia, living on the banks of the Cetius.

523. Ἴππον. This is the celebrated wooden horse by which, according to tradition, Troy was taken. Epeius is mentioned in Aen. ii. 264. as *doli-fabricator*. The heroes inside were, on the same authority, Thessander, Sthenelus, Ulysses, Acamas, Thoas, Neoptolemus, Machaon, Menelaus, and Epeus.

524. ἐτέταλτο. 3 sing. plup. pass. of τέλλω to order.

525. ἀνακλῖναι, ἐπιθεῖναι, are respectively to *draw back*, and *close the trap-door* of the horse.

527. ὠμόρξ. 3 plur. 1 aor. mid. of ὠμόργνυμι: to *wipe*. ὠμόρξω, ὠμόρξα.

531. κώπη is the *handle* (1) of an oar, (2) a sword, (3) a key. XXI. 7. (4) a torch.

waste

= α² π² γ

2 part

- group

He was the faintest I beheld

ὁμότροπε 1st mid. ὁμοεξάμετρο
τέρπειν to tumble
The lines of each tottered under him

ἐπεμαίωμαι ~~to reach~~ to shine to leap
to reach

τυν γὰρ

αὐτῶν

the men

to be

ΤΕΤΑΔΡΟΙ ΕΤΕΤΑΔΡΟΝ

Phthia was the country of Aeneas

εχέδωρ adv. near.

βέβαιον to stride does double for βέβαιον
εχέδωρ regular word in other Greek for going forth
or it means going continuously to the path.
ο' next ul. born at that

Εοτγος 1602. I placed

so that ΕΟΤΑΟΑΥ is short for ΕΟΤΥΚΕΥ

Aeneas son of Pelion king of Iolania

The Trojans were advised by Aeneas
to declare which of the two had done them
most damage to them in the war, for Aeneas
had seen off the arms of Achilles to be presented
to the bravest of the Greeks.

Ἄλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέραμεν αἰπὴν,
 Μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινε
 Ἀσκηθῆς, οὗτ' ἄρ' βεβλημένος ὀξείῃ χαλκῷ
 Οὗτ' αὐτοσχεδὴν οὐτασμένος, οἶά τε πολλὰ
 Γίνεται ἐν πολέμῳ· ἐπιμῖξ δέ τε μαινεται Ἄρης.

λεῖκος = λεῖκος
 535
 as for the with hand
 ἐπιμειγνυμ

“Ὡς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
 Φοῖτα μακρὰ βιβῶσα κατ' ἀσφοδελὸν λειμῶνα,
 Γηθοσύνη ὃ οἱ υἱὸν ἔφην ἀριδείκετον εἶναι.

540

“Αἱ δ' ἄλλαι ψυχαὶ νεκύων κατατεθνηώτων
 Ἔστασαν ἀχνύμεναι, εἵροντο δὲ κήδε' ἐκάστη.

Οἷη δ' Αἴαντος ψυχὴ Τελαμωνιάδαο

Νόσφιν ἀφροστήκει, κεχολωμένη εἵνεκα νίκης

Τήν μιν ἐγὼ νίκησα δικάζόμενος παρὰ νηυσὶν

545

Τεύχεσιν ἀμφ' Ἀχιλλῆος· ἔθηκε δὲ πότνια μήτηρ,

Παῖδες δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.

᾽Ως δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ·

Τοίην γὰρ κεφαλὴν ἔνεκ' αὐτῶν γαῖα κατέσχευ,

Αἶανθ', ὃς πέρι μὲν εἶδος πέρι δ' ἔργα τέτυκτο

Τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα.

Τὸν μὲν ἐγὼν ἐπέεσσι προσηύδων μελιχίλοισιν·

Ἄϊαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες

Οὐδὲ θανὼν λήσεσθαι ἐμοὶ χόλου εἵνεκα τευχέων

τευχέων
 τυγχάν
 550
 ἢ λήσεσθαι
 ἢ λήσεσθαι
 ἢ λήσεσθαι

536. αὐτοσχεδὴν. This = αὐτοσχεδόν, in a close fight.

539. ἀσφοδελόν. This is a plant of the lily kind, planted about graves: the shades are popularly said to haunt a meadow in which it grew thickly.

540. ὅ = διὰ τοῦτο ὅτι.

543. Ajax and Ulysess had contended for the armour of Achilles, and Agamemnon, by the advice of Athena,

awarded the price to the latter. See Ovid. Met. xiii. 1—398.

548. ὡς ὄφελον = how I ought. The different methods of expressing a wish in Greek are, εἰ, εἴθε, ὡς, πῶς ἂν with the optative, or εἴθ' ὥφελον, ὡς ὥφ, ὥφ alone, with the infinitive.

549. κεφαλὴν = a man. cf. Hor. Od. i. 24. Quis desiderio sit pudor aut modus, Tam cari capitis?

554. λήσεσθαι. Fut. of λανθάνω to forget.

Οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισιν 555

Τοῖος γάρ σφιν πύργος ἀπώλεο· σείο δ' Ἀχαιοὶ

Ἴσον Ἀχιλλῆος κεφαλῇ Πηληϊάδαο

Ἀχινύμεθα φθιμένοιο διαμπερές· οὐδέ τις ἄλλος

Αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητῶν

Ἐκπάγλως ἤχθηρε, τεῖν δ' ἐπὶ μοῖραν ἔθηκεν. 560

Ἀλλ' ἄγε δεῦρο, ἄναξ, ἴν' ἔπος καὶ μῦθον ἀκούσῃς

Ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν·

“Ὡς ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο, βῆ δὲ μετ' ἄλλας

Ψυχὰς εἰς Ἑρεβος νεκῶν κατατεθνηῶτων.

Ἔνθα χ' ὁμῶς προσέφη κεχολωμένος, ἥ κεν ἐγὼ τόν· 565

Ἀλλά μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισιν

Τῶν ἄλλων ψυχὰς ἰδέειν κατατεθνηῶτων.

“Ἐνθ' ἦτοι Μίνωα ἴδον, Διὸς ἀγλαὸν υἱόν,

Χρῦσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσιν,

Ἥμενον· οἱ δέ μιν ἀμφὶ δίκας εἶροντο ἄνακτα, 570

Ἥμενοι ἐσταότες τε κατ' εὐρυπυλὲς Αἴδος δῶ.

“Τὸν δὲ μετ' Ὠρίωνα πελώριον εἰσενόησα

Θῆρας ὁμοῦ εἰλεύντα κατ' ἀσφοδελὸν λειμῶνα,

Τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσιν

Χερσὶν ἔχων ρόπαλον παγχάλκεον, αἰὲν ἀαγές. 575

“Καὶ Τιτυὸν εἶδον, Γαίης ἐρικυδέος υἱόν,

Κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,

Γῦπε δέ μιν ἐκάτερθε παρημένῳ ἦπαρ ἔκειρον,

Δέρτρον ἔσω δύοντες· ὁ δ' οὐκ ἀπαμύνητο χερσίν·

560. τεῖν. Doric for σοι.

568. Minos, the legendary lawgiver of Crete, gave, with Rhadamanthus and Æacus, laws to the dead in Hades.

573. εἰλεύντα: Ion for εἰλούντα. cf. Hor. Od. ii. 13. ad. fin. Nec curat Orion leones Aut timidus agitare lyncas.

574. οἰοπόλοισιν. from οἶος solitary.

575. ἀαγές. from a not, ἀγνυμι to break.

577. πέλεθρον, always used by Homer as a square measure, is adopted as the rendering of *jugerum*, an acre, though not exactly equivalent to it.

579. δέρτρον (δέρω to flay) is the skin that wraps the bowels. Lat. omentum.

— Cf. Hor. Od. III. 4. ad fin. Incontinentis nec Tityi jecur | Relinquit ales, nequitiae additus custos.

κλκρυτης one who uses a spear
ἐκκλινως down ἐκκλυσω
Lyn and Lynge

mid

now
Dy up
titul
mit.

d W
L W

T W
T W

right
L W

ἐλκέω part. pres. of ἐλκω to draw

ἐσταώς part. of ἑστᾶ part. of ἵστημι

standing in a lake

κρος κελαῖω to come up to
στευτο part. pres. of στενέω to bring in
of ἵστα στενόμεν = ἵσταμαι
ἀπολευκόμεν part. pres. of ἀλευκώ
to wash.

ὑψίστην part. pres. of ὑψίστην

ἰθὺς to push forward, μάσσομαι to chew

ρίπτασθαι part. pres. of ῥίπτω to throw

ῥίπτω to ῥίπτωσθαι part. pres.

when it was a the point of the point
over the summit

ἄλως

ἄλως

ἄλως

ἄλως

ἄλως

ἄλως

you know, I will let it rolling back

Λητώ γὰρ ἤλκησε, Διὸς κυδρὴν παράκοιτιν,
Πυθώδ' ἐρχομένην διὰ καλλιχόρου Πανοπήος.

580

“Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,
Ἔσταότ' ἐν λίμνῃ ἣ δὲ προσέπλαζε γενεῖω.

Στεῦτο δὲ διψῶν, πῖεῖν δ' οὐκ εἶχεν ἐλέσθαι.

585

Ὅσσακι γὰρ κύψει ὁ γέρων πῖεῖν μενεαίνων,
Τοσσάχ' ὕδωρ ἀπολέσκειτ' ἀναβροχέν, ἀμφὶ δὲ ποσσὶν

Γαῖα μέλαινα φάνεσκε, καταζήνασκε δὲ δαίμων.

Δένδρεα δ' ὑψιπέτηλα κατὰ κρήθεν χεῖς καρπὸν,

Ὅγχυαι, καὶ ροιαί, καὶ μηλαί ἀγλαόκαρποι,

Συκέαι τε γλυκεραί, καὶ ἐλαῖαι τηλεθώσαι.

590

Τῶν ὁπότε ἰθύσει ὁ γέρων ἐπὶ χερσὶ μάσασθαι,

Τὰς δ' ἄνεμος ῥίπτασκε ποτὶ νέφεα σκιόεντα.

“Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,

Λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.

*Ἦτοι ὁ μὲν σκληριπτόμενος χερσὶν τε ποσσὶν τε

595

Λᾶαν ἄνω ὥθεσκε ποτὶ λόφον· ἀλλ' ὅτε μέλλοι

Ἀκρον ὑπερβαλέειν, τότε ἀποστρέψασκε κραταῖς.

Αὐτίς ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδής.

Αὐτὰρ ὁ γ' ἄψ ὥσασκε τιτανόμενος, κατὰ δ' ἰδρῶς

581. καλλιχόρου. = with beautiful (καλός) dancing-places (χορος).

582. Tantalus was punished either (1) for revealing the counsels of the gods, or (2) for cooking and serving up his son Pelops, or (3) for robbing the table of the gods.

584. στεῦτο. 3 sing. Impft. of στεῦμαι which is connected with ἵστημι.

586. ἀναβροχέν. 2 Aor. Part. Pass. from ἀναβρόχω to swallow up.

587. καταζήν. lengthened form of κατέζαινε, impft. of καταζαίνω to drag.

588. ὑψιπέτηλα. from ὑψι on high, πέτομαι to soar.

588. κατακ. from κατὰ downwards, κρὰς the head.

591. μάσασθαι. 1 Aor. Inf. mid. of μάω to touch.

593. Sisyphus' punishment is ascribed to divers causes, fraud and cruelty being the predominant.

594. ἀμφ. sc. χερσίν.

596, 598. The slow spondaic, and quick dactylic movements in these lines admirably represent the ascent and descent of the stone. Similar to them are Virgil's Quadrupedante putrem sonitu quatit ungula campum (of a gallop of horses, Æneid viii. 596.) and Illi inter sese magnâ vi brachia tollunt (of the Cyclops, Georgic iv. 174.)

Ἐρῖρεν ἐκ μελέων, κούη δ' ἐκ κρατὸς ὀρώρει. 600

“Τὸν δὲ μετ' εἰσενόησα βίην Ἑρακληΐην,
Εἶδωλον· αὐτὸς δὲ μετ' ἀθανάτοισι θεοῖσιν
Τέρπεται ἐν θαλῆς καὶ ἔχει καλλίσφυρον Ἥβην.
[Παῖδα Διὸς μέγαλοιο καὶ Ἥρης χρυσοπεδῖλου.]

Ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὥς, 605

Πάντοσ' αὐτοζομένων· ὁ δ', ἐρεμνῇ νυκτὶ ἐοικώς,

Γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρήφιν οὔσιτον,

Δεινὸν παπταίνων, αἰεὶ βαλέοντι ἐοικώς.

Σμερδαλέος δέ οἱ ἀμφὶ περὶ στήθεσσιν ἀορτῆρ

Χρύσεος ἦν τελαμών, ἵνα θέσκελα ἔργα τέτυκτο, 610

Ἄρκτοι τ' ἀγρότεροί τε σύες χαροποί τε λέοντες,

Ἑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε.

Μὴ τεχνησάμενος μὴδ' ἄλλο τι τεχνήσαιο,

Ὅς κείνον τελαμῶνα ἔῃ ἐγκάτθετο τέχνη.

Ἔγνων δ' αὐτίκα κείνος, ἐπεὶ ἶδεν ὀφθαλμοῖσιν, 615

Καὶ μ' ὀλοφυρόμενος ἔπεα πτερόεντα προσηύδα·

Ἐτιογενὲς Λαερτιάδῃ, πολυμήχαν' Ὀδυσσεῦ,

Ἄ δέϊλ', ἣ τινα καὶ σὺ κακὸν μόρον ἡγήλαζεις,

Ὅν περ ἐγὼν ὀχέεσκον ὑπ' αὐγὰς ἡελίοιο.

Ζηνὸς μὲν παῖς ἦα Κρονίου, αὐτὰρ οἷζυν

Εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείροινι φωτὶ 620

Δεδμήμην, ὃ δέ μοι χαλεποὺς ἐπετέλλετ' ἀέθλους.

600. ὀρώρει. 3 sing. Plupft. of ὀρνωμι.

601. See on v. 290, for βίη. Ἥρ.

607. γυμνὸν. taken out of the case.

610. τέτυκτο. 3 sing. Plupft. pass. for ἐτέτευκτο from τεύχω to work.

613. In this line the two negatives make the wish stronger. cf. iv. 684 μή μνηστεύσαντες μὴδ' ἄλλοθ' ὁμιλήσαντες | Ὑστάτα καὶ πύματα νῦν ἐνθαδε δειπνήσειαν. Divers editors and Translators of this passage utterly

disregard the absence of the article before τεχν; and render μὴ τεχνήσαιο as if it were οὐκ ἂν τεχνήσαιο!

619. ὀχέεσκον. Epic. impft. of ὀχέω to have.

621. ἀπειρεσίην. from α not, and πείρας a boundary.

— χείρ. Eurystheus.

622. δεδμήμην. Plupft. Pass. of δαμάω to subdue.

Termination $\epsilon\iota\omega$ gen and dat sing. and plur.

$\kappa\epsilon\alpha\tau\omicron\varsigma$ gen of $\kappa\epsilon\alpha\varsigma$
 $\kappa\epsilon\acute{\alpha}\tau\omicron\varsigma$ nom strength
~~take me suddenly in act to show~~

$\sigma\upsilon\gamma\gamma\omicron\nu$ the author
 $\kappa\epsilon\lambda\iota\delta\omicron\nu$ a shoe

$\tau\epsilon\lambda\iota\varsigma\omega$ to perfectness or serenity

like one constantly in the act to stop
weak work

When wonderful workmanship working
of

may he who has fashioned that
best by his crafts never fashion
any thing besides

$\sigma\chi\epsilon\omega$ under

mid to break to myself
Ion. ἀναείω

ΕΥΘΗ
Imms.
brought
7450

Plutarch says this line was
put in by Pissistratus
with more than mortal deed

Applied
in itself

κλεις
κλειός
κλειδα, κλειν

κλειδες
κλειδας, κλεις

745

Ion. κλεις
κλειός
κλειδα

Καί ποτέ ^{οὐκ} μ' ἐνθάδ' ἔπεμψε κύν' ἄξοντ'. οὐ γὰρ ἔτ' ἄλλον
Φράζετο τοῦδέ γέ μοι χαλεπώτερον εἶναι ἄεθλον.

Τὸν μὲν ἐγὼν ^{οὐκ} ἀνέγκει καὶ ἤγαγον ἐξ Ἀΐδαο. 625
'Ερμείας δέ μ' ἔπεμψεν ἰδέ γλαυκῶπις Ἀθήνη.'

“Ὡς εἰπὼν ὁ μὲν αὐτὶς ἔβη δόμον Ἀΐδος εἴσω,
Αὐτὰρ ἐγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ' ἔλθοι

Ἀνδρῶν ἡρώων οἳ δὴ τὸ πρόσθεν ὄλοντο.

Καί νύ κ' ἔτι προτέρους ἴδον ἀνέρας, οὓς ἔθελόν περ. 630

[Θησέα Πειρίθοόν τε, θεῶν ἐρικυδέα τέκνα.]

Ἀλλὰ πρὶν ἐπὶ ἔθνε' ἀγείρετο μυρία νεκρῶν

Ἥχῃ θεσπεσίῃ· ἐμὲ δὲ χλωρὸν δέος ἥρει,

Μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου

Ἐξ Ἀΐδεω πέμψειεν ἀγανὴ Περσεφόνη. 635

Αὐτίκ' ἔπειτ' ἐπὶ νῆα κιὼν ἐκέλευον ἑταίρους

Αὐτοὺς τ' ἀμβάλειν ἀνά τε πρυμνήσια λῦσαι.

Οἳ δ' αἶψ' εἴσβαινον καὶ ἐπὶ κληῖσι καθίζον.

Τὴν δὲ κατ' Ὀκεανὸν ποταμὸν φέρε κύμα ῥόοιο,

Πρῶτα μὲν εἰρεσίῃ, μετέπειτα δὲ κάλλιμος οὖρος. 640

623. The 11th of the 12 labours of Hercules was the bringing of Cerberus from Hades.

634. These words are a periphrasis for Gorgon, a monstrous figure. The three Gorgons, Stheino, Euryale, and

Medusa were monstrous beings, the head of Medusa changing all that looked at it into stones.

367. The ship was fastened to the shore by these stern-cables.

ΟΜΗΡΟΥ ΟΔΥΣΣΕΙΑΣ. Μ.

"Αὐτὰρ ἐπεὶ ποταμοῖο λίπεν ῥόον Ὠκεανοῖο
 Νηῦς, ἀπὸ δ' ἔκετο κύμα θαλάσσης εὐρυπόροιο
 Νησὸν τ' Αἰαίην, ὅθι τ' ἦοῦς ἠριγενεῖης
 Οἰκία καὶ χοροὶ εἰσι καὶ ἀντολαὶ ἡελίοιο, *lands*
 Νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν, *5*
 Ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ῥηγμῖνι θαλάσσης. *beach in the surf*
 Ἔνθα δ' ἀποβρίζαντες ἐμείναμεν ἥῳ δῖαν.
 Ἥμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς, *with rosy step*
 Δὴ τότε ἔγῳ ἐτάρους προΐειν ἐς δώματα Κίρκης
 Οἰσέμεναι νεκρὸν Ἑλπήνορα τεθνηῶτα. *10*
 Φιτροὺς δ' αἶψα ταμόντες, ὅθ' ἀκροτάτῃ πρόεχ' ἀκτῇ, *beach*
 Θάπτομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
 Αὐτὰρ ἐπεὶ νεκρός τ' ἐκάη καὶ τεύχεα νεκροῦ,
 Τύμβον χεύαντες καὶ ἐπὶ στήλην ἐρύσαντες

9. προΐειν. This is an anomalous form of the imperfect of προίημι *send forward*: προίημι, Impt. προίεον, —ίουν: another form is προίην. The form in the text is found in ix. 88: x. 100. See Buttm. Catal. p. 116.

10. οἰσέμεναι. Ionic fut. for οἰσειν, of φέρω *I bear*.

13. ἐκάη. 3 sing. 2. aor. pass. from καίω *I burn*.

14. χεύαντες. 1. aor. part. act. from χέω *I heap*. χέω, fut. χέσω and χέω; 1. aor. ἔχεα, ἔχενσα, and (Epic) ἔχενα. Buttm. Catal. p. 265.

— τύμβον. Cf. Iliad xvi. 456. ὄφρα ἐ ταρχύσωσι κασίγνητοί τε ἔται τε | τύμβω τε στήλῃ τε, τὸ γὰρ γέρας ἐστὶ θανόντων. For the story of Elpenor, see xi. 51—80.

2 αλκρυοναι with acc. to arrive at

10 of

αἰς (son) fem
αἰος αἰος
αἰε αἰε
αἰα αἰα

2 ακορεῖζω to sleep enough to sleep till quite before
we sleep soundly and ~~enjoyed~~ the ~~balance~~ ~~of~~ ~~the~~ ~~day~~
with easy tools! unlocking the last morning

2 ακεος pointed
ακρυς to break
ακοεω neut. to project

each his own task

ἐαπτω to stick together
have a disastrous captivity

δανω to distribute

note
make the last down and set down result
την κρεσελεδεκτο pho. perf. δερω

ἐξερεερω to inquire after

ἐβω defective

ιδεω to plus it

Πήξαμεν ἀκροτάτῳ τύμβῳ εὐήρες ἐρετμόν.

15

“Ἡμεῖς μὲν τὰ ἕκαστα διείπομεν” οὐδ’ ἄρα Κίρκην
 Ἐξ Ἀΐδεω ἐλθόντες ἐλήθομεν, ἀλλὰ μάλ’ ὤκα
 Ἦλθ’ ἐν^{on host. sent.}τυναμένη· ἅμα δ’ ἀμφίπολοι φέρον αὐτῇ
 Σῖτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν. ^{dark colour} red

20

Ἦ δ’ ἐν μέσσω σταῖσα μετηύδα δῖα θεάων·
 Σχέτλιοι, οἳ ζῶντες ὑπήλθετε δῶμ’ Ἀΐδαο,
 Διοσханέες, ὅτε τ’ ἄλλοι ἅπαξ θνήσκουσ’ ἄνθρωποι.

Ἄλλ’ ἄγετ’ ἐσθίετε βρώμην καὶ πίνετε οἶνον

Αὐθι πανημέριοι· ἅμα δ’ ἡοῖ φαινομένηφιν

Πλεύσεσθ’· αὐτὰρ ἐγὼ δείξω ὁδὸν ἥδὲ ἕκαστα.

25

Σημανέω, ἵνα μὴ τι κακοῖράφει ἀλεγεινῇ causing anguish

Ἡ ἀλὸς ἧ ἐπὶ γῆς ἀλγήσετε πῆμα παθόντες·

“Ὡς ἔφαθ’, ἡμῖν δ’ αὖτ’ ἐπεπιθέτο θυμὸς ἀγῆνωρ.

Ὡς τότε μὲν πρόπαν ἡμαρ, ἐς ἥλιον καταδύντα,

Ἡμεθα δαινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ἡδύ·

30

Ἡμος δ’ ἥελιος κατέδυ καὶ ἐπὶ κνέφας ἦλθεν, inexpressible

Οἱ μὲν κοιμήσαντο παρὰ πρυμνήσια νηὸς,

Ἦ δ’ ἐμέ χειρὸς ἐλοῦσα φίλων ἀπονόσφιν ἐταίρων

Εἰσέ τε καὶ προσέλεκτο, καὶ ἐξερέεινεν ἕκαστα·

Αὐτὰρ ἐγὼ τῇ πάντα κατὰ μοῖραν κατέλεξα.

35

Καὶ τότε δὴ μ’ ἐπέεσσι προσηύδα πότνια Κίρκη·

Ῥαῦτα μὲν οὕτω πάντα πεπειράνται, σὺ δ’ ἄκουσον

Ὡς τοι ἐγὼν ἐρέω· μνήσει δέ σε καὶ θεὸς αὐτός·

16. διείπομεν. 1. plur. Impft. of διέπω to manage.

19. κρέα. Accus. plur. of κρέας flesh, for κρέατα.

26. κακοῖράφει. From κακὸν mischief, and ῥάπτω to sew, hence, to contrive, devise.

27. ἡ ἀλὸς. See on XI. 67.

30. ἄσπετος. From ἀ not, εἰπεῖν to describe = such as cannot be described for greatness.

32. The idea of motion in παρὰ πρυμνήσια is observable.

34. εἶσε. 3 sing. 1. aor. ind. act. from the root Ew. εἶσα is a defective verb signifying to seat or place.

— προσέλεκτο. 3 sing. syncop. 2 aor. mid. from προσλέγω to lay to sleep by: 2. aor. mid. ἐλεγόμην, ἐλέγμην. See on XI. 62.

Σειρῆνας μὲν πρῶτον ἀφίξεαι, αἶ ρά τε πάντας
 Ἀνθρώπους θέλγουσιν, ὃ τίς σφέας εἰσαφίκηται. 40
 Ὅς τις αἰδρεῖη πελάσῃ καὶ φθόγγον ἀκούσῃ
 Σειρήνων, τῷ δ' οὐ τι γυνὴ καὶ νήπια τέκνα
 Οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάννυνται,
 Ἀλλὰ τε Σειρῆνες λιγυρῇ θέλγουσιν αἰοιδῇ,
 Ἥμεναι ἐν λειμῶνι· πολὺς δ' ἄμφ' ὄστεόφιν θῖς 45
 Ἀνδρῶν πυθμομένων, περὶ δὲ ῥῖνοι μινύθουσιν.
 Ἀλλὰ παρεξέλααν, ἐπὶ δ' οὐατ' ἀλεῖναι ἑταίρων
 Κηρὸν δεψήσας μελιηδέα, μή τις ἀκούσῃ
 Τῶν ἄλλων· ἀτὰρ αὐτὸς ἀκούμεν αἶ κ' ἐθέλησθα, 50
 Δησάντων σ' ἐν νηὶ θοῇ χεῖράς τε πόδας τε
 Ὅρθον ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήφθω,
 Ὅφρα κε τερπόμενος ὅπ' ἀκούῃς Σειρήνοῦιν.
 Εἰ δέ κε λίσσῃαι ἑτάρους λῦσαί τε κελεύῃς,
 Οἱ δέ σ' ἔτι πλεόνεσσι τότ' ἐν δεσμοῖσι δεόντων.

39. Σειρῆνας. Of these 'monstra maris' (Ov. Ar. Am. III. 311.) there were two, or, according to others, three: on being surpassed in music by Orpheus, when the Argonauts were passing their island, they threw themselves into the sea and were changed into rocks. Their birth, &c. will be found in Apoll. Rhod. IV. 803. sqq.

45. ὄστεόφιν. This suffix φιν is annexed to substantives both in the singular and plural, always without any change in the root: it expresses the relation of no other case but the genitive (as here), or dative. A preposition is sometimes added, as ἐξ εὐνῆφι θορεῖν. Jelf's Gk. Gr. §. 82.

47. ἐλάαν. Epic future of ἐλαύνω to drive, for ἐλάν. For the infinitive. See on XI. 121.

50. δησάντων. 3. plur. imper. 1. aor. act. of δέω to bind, for δησατώσαν: ἔδησα, δῆσον, — ατω; — ατον — ατων; — ατε, ατωσαν and — ἄντων.

— σε χεῖρας. The accusatives are

the parts bound, and put to define the action more accurately. See Jelf's Gk. Gr. § 545, 5.

51. ἱστοπέδῃ. This was most likely a piece of wood to which the mast was bound, one of the παραστάται usually found on board of triremes. See Dict. of Antiqq. s. v. Navis. p. 789. (Sec. Edit.)

— αὐτοῦ is the mast: ἱστοπέδῃ = πέδῃ ἱστοῦ the mast-band, so αὐτοῦ agrees with ἱστοῦ.

— πείρατα from πείραρ a rope.

— ἀνήφθω. 3 sing. perfect imper. pass. from ἀνάπτω to fasten up: ἀνάπτω, ἄψω, ἦφα, ἦμαι: impera-tive ἦψο ἦφθω.

54. δεόντων. 3 plur. pres. Imp. of δέω to bind, for δείτωσαν. δέω, pres. imp. δέε, δέι; δέετω, δείτω; δέετον, δείτον; δέωμεν. δέετε, δείτε; δέετωσαν, δείτωσαν, and δεόντων. On the form, see Jelf's Gk. Gr. § 196. Obs. 3. The reason for there being different tenses in vv. 50, 54, is as follows:

at no return of his to his home shall his
wife and children ~~stand~~ come up to him
and rejoice

πυθω πυθω επυθα

δουξ, δουτος, το

δε ψεω to make soft by working
with the hand

thrust against the meat

δγοαυτων

and δεορτων

Not even the birds although injured in
the storm of love can escape the
dangers of their works

TCW Columbus

The stars of course become visible
after sunset, they would get nearer
and nearer to the light every night

'Αὐτὰρ ἐπὶν δὴ τὰς γε παρεξέλασσωσιν ἐταῖροι, 55
 "Ενθα τοι οὐκέτ' ἔπειτα ^{uninterruptedly} διηνεκέως ἀγορευσώ ^{distinctly declare}
 'Οπποτέρη ^{affirmative} δὴ τοι οὐδὸς ἔσσεται, ἀλλὰ καὶ αὐτὸς
 Οὐμῷ βουλευεῖν· ἐρέω δέ τοι ἀμφοτέρωθεν.
 "Ενθεν μὲν γὰρ πέτραι ^{overhanging} ἐπηρεφέες, ^{rather eyes} προτὶ δ' αὐτὰς
 Κῦμα μέγα ροχθεῖ κυανώπιδος 'Αμφιτρίτης· ^{wife of Poseidon} 60
 Πλαγκτὰς δ' ἦτοι τὰς γε θεοὶ μάκαρες καλέουσιν.
 Τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται, οὐδὲ πέλειαι
 Τρήρωνες, ταὶ τ' ἀμβροσίην Διὶ πατρὶ φέρουσιν,
 'Αλλὰ τε καὶ τῶν αἰὲν ἀφαιρεῖται λῖς πέτρη·
 'Αλλ' ἄλλην ἐνίσσι πατὴρ ἐναρίθμιον εἶναι. 65
 Τῇ δ' οὐ πῶ τις νηὺς φύγεν ἀνδρῶν, ἣ τις ἵκηται,
 'Αλλὰ θ' ὁμοῦ πίνακάς τε νεῶν καὶ σώματα φωτῶν
^{together}

δεσάντων = let them bind thee once for all: δεόντων = let them continue to bind thee till beyond hearing of the Scirens.

56. διηνεκέως, from διὰ throughout, and ἡνεγκα the aor. of φέρω I last, = continuously, and, hence, in the case of directions, *distinctly*.

59. ἐπηρεφέες, from ἐπὶ over, and ἐρέφω to cover.

61. πλαγκταί, from πλάζω to cause to wander, = cliffs that are made to wander, and, therefore, = wandering cliffs. The author of the Odyssey has here introduced, to exaggerate the danger, the legend of the Symplegades, or 'striking' (σύν, πλίσσω) rocks. This notion seems to have been prevalent among the later Greeks, as we find in Herodot. iv. 85. Δαρεῖος ἐπλεε ἐπὶ τὰς κυανέας καλενόμενας, τὰς πρότερον πλαγκτὰς "Ελληνέσ φασι εἶναι. The Symplegades, whether islands or rocks, were at the Northern entrance of the Thracian Bosphorus, (Channel of Constantinople).

62. ποτητὰ, from ποτᾶσθαι to fly, like ἑρπετὰ (creeping things), from ἔρπειν to creep.

63. τρήρωνες. Literally, 'tremblers,' from τρέω to tremble.

64. λῖς. This is the old Epic shortened form for λισσὴ smooth.

65. The meaning of vv. 62—65 was first discovered, we are told by Athenæus xi. 80. p. 490. Dind., by a woman named Mæro of Byzantium: she said that the πέλειαι were not doves, but the Pleiades: by signifying to men the approach of the different seasons, they bid them prepare for gathering in the produce of the earth, whence offerings (ἀμβροσίην) are made to Zeus. As to the application of τρήρωνες to them, he says that that is quite correct, as the Pleiads keep a careful look out for Orion, who pursued them, according to the legend, in Boeotia. As to one being constantly missing, that is explained by the Pleiads not being all seen together from the immense height of the cliffs on their setting: their number being made complete by Zeus is explained by their rising. In number they were seven, but only six were visible. See Ovid. Fast. iv. 169. sqq. Dict. of Biog. s. v. and Löwe on this passage. ?

Κύμαθ' ἄλδς φορέουσι πυρός τ' ὀλοοῖο θύελλαι.

Οἷη δὴ κείνη γε παρέπλω ποντοπόρος νηῦς

'Αργῷ πασιμέλουσα, παρ' Αἰθήταο πλέουσα.

70

Καί νύ κε τὴν ἔνθ' ὦκα βάλεν μεγάλας ποτὶ πέτρας,

'Αλλ' Ἥρη παρέπεμψεν, ἐπεὶ φίλος ἦεν Ἰήσων.

‘Οἱ δὲ δύω σκόπελοι ὁ μὲν οὐρανὸν εὐρὺν ἰκάνει

'Οξεῖη κορυφῇ, νεφέλη δέ μιν ἀμφιβέβηκεν

Κυανέη· τὸ μὲν οὐ ποτ' ἔρωεῖ, οὐδέ ποτ' αἶθρη

75

Κείνου ἔχει κορυφὴν, οὐτ' ἐν θέρει οὐτ' ἐν ὀπώρῃ.

Οὐδέ κεν ἀμβαίη βροτὸς ἀνὴρ, οὐ καταβαίη,

Οὐδ' εἰ οἱ χεῖρές τε εἰέκοσι καὶ πόδες εἶεν

Πέτρῃ γὰρ λῖς ἐστί, περιξοστῇ ἑκκυῖα.

Μέσσω δ' ἐν σκοπέλῳ ἐστὶ σπέος ἡεροειδὲς,

80

Πρὸς ζόφον εἰς Ἑρεβος τετραμμένον, ἧ περ ἂν ὑμεῖς

68. πυρός θύελλαι. ‘Probably thunderstorms.’ L. and S. s. v. θύελλα. The same expression is found, of the same rocks, in Apoll. Rhod. iv. 788.

70. πασιμέλουσα = an interest to (μέλουσα) all, and, therefore, well known to all. Cf. ix. 19, πᾶσι δόλοισιν ἀνθρώποισι μέλω.

— Aetes was king of Colchis, whither the Argo sailed. The Argo escaped, it would thus appear, on her voyage home.

71. βάλεν. The subject seems to be κύμα understood.

72. The escape of the Argo through the *Symplegades* is described in Apoll. Rhod. ii. 549—610. Athena is there represented as the guardian-goddess of the vessel. These rocks are described in iv. 939. sqq.

73. οἱ δὲ. This in opposition to εὐθεν μὲν, in v. 59.

N.B. πέτρα = a ridge of rock, and σκόπελος a rock.

75. τὸ μὲν. The neuter pronoun is here joined with a fem. substantive as a general idea of mist is expressed by νεφέλη. See Jelf's Gk. Gr. § 381. Obs. 2.

— ἔρωεῖ. This verb is followed by a genitive. See Jelf's Gk. Gr.

§. 531. In derivation it is connected with ῥέω. In Theocr. xiii. 74. we find it with an *accusative*, and in xxvi. 174. as a *transitive verb*.

81. ζόφος = darkness; in Homer used for the west: cf. ix. 26. κείται πρὸς ζόφον, αἱ δὲ πρὸς Ἡῶ τ' Ἠελίον τε.

— ἧ περ, sc. ὅδε.

— ἂν—ἰθύνετε. Boethe, I suppose from thinking the passage hopeless, reads ἄρ': he takes ἰθύνετε as the *impf. indicative*, and understands the passage ‘by which way, on going to Hades, you steered, &c.’ Matthiae (Gk. Gr. § 599. c. edit. 5.) says that ἰθύνετε may be the old form of the subjunctive, and quotes, in illustration, Il. i. 184. τὴν μὲν ἐγώ... πέμψω, ἐγὼ δὲ κ' ἄγω Βρισηίδα καλλιπάρηον, where κ' ἄγω = ἄξω. Jelf's (Gk. Gr. § 415, 424, ζ.) says ‘the conjunctive expresses something future, the realization of which is expected from the present position of circumstances, and ἂν is sometimes in Homer joined with it when the future event is to be expressly marked as depending on a condition.’ From the nature of the case ἂν cannot be joined with an *imperative*, as an *absolute command*

ταραπλῶν to sail past

but for the two weeks, we are

harvest time

βέτος can
περιζέω to polish all round

ἰθύνετε, αἶψα going with future is *imminent*
whereby you will have to direct

swiftly

λάσκω, λακύνω, ἔλακον, λέλακα *to yell*
not even if he who ~~let~~ *let* her were *apod*
σκούω *is probable not*

in Claude Lorraine's pictures whenever there
is a rock it is Scylla

Νῆα παρὰ γλαφυρὴν ἰθύνετε, φαίδιμ' Ὀδυσσεῦ.

Οὐδέ κεν ἐκ νηὸς γλαφυρῆς αἰζήσιος ἀνὴρ

Τόξῳ οἷστεύσας κοῖλον σπέος εἰσαφίκοιτο.

*Ενθα δ' ἐνὶ Σκύλλῃ ναίει δεινὸν λελακύνια.

Τῆς ἦτοι φωνὴ μὲν ὄση σκύλακος νεογιλῆς

Γίγνεται, αὐτὴ δ' αὖτε πέλωρ κακόν· οὐδέ κέ τίς μιν

Γηθήσειεν ἰδὼν, οὐδ' εἰ θεὸς ἀντιάσειεν.

Τῆς ἦτοι πόδες εἰσὶ δυνώδεκα πάντες ἄωροι, *deformed*

*Εξ δέ τέ οἱ δειραὶ περιμήκεες, ἐν δὲ ἐκάστη

Σμερδαλέῃ κεφαλῇ, ἐν δὲ τριστοιχοὶ ὀδόντες

Πυκνοὶ καὶ θαμέες, πλεῖοι μέλανος θανάτοιο.

Μέσση μὲν τε κατὰ σπείους κοῖλοιο δέδουκεν, *is buried, enveloped*

*Εξω δ' ἐξίσχει κεφαλὰς δεινοῖο βερέθρου,

εἰ' αὐτοῦ δ' ἰχθυάα, σκόπελον περιμειμώωσα, *seeking all wound*

Δελφίνας τε κύνας τε, καὶ εἴ ποθι μείζον ἔλῃσιν

Κῆτος, ἃ μυρία βόσκει ἀγαστονος Ἀμφιτρίτη.

Τῇ δ' οὐ πώ ποτε ναῦται ἀκήριοι εὐχετόωνται

Παρφυγείειν σὺν νηὶ φέρεϊ δέ τε κρατὶ ἐκάστῳ

καὶ ἑκάστῳ

excludes the notion of a conditional (Jelf, 424, c.) I am inclined to prefer Jelf's explanation, as Ulysses' sailing near the rock at all was conditional to his preferring that side to the other where the *πλαγκταὶ* were. Judicial peritiores.

81. ἡμεῖς. Ὀδυσσεῦ. A plural predicate addressed to many persons, is joined with one of the persons so addressed in the vocative singular, this person being considered as the chief among them. Jelf's Gk. Gr. 390. 2. β. Cf. Æneid IX. 525. Vos (the Muses) O Calliope, precor, *adspirant* canenti.

83. αἰζήσιος = αἰζήσιος, is the Homeric epithet of youths fit for war or the chase.

85. Σκύλλη. Scylla, according to one legend, was changed from a nymph by Circe, out of jealousy: the lower part of her person was also re-

presented as being like the tail of a serpent, and surrounded by dogs; hence 'Scylla latrans infimā inguinum parte.' Catull. LX. 2.

— λελακύνια. Epic for λεληκύνια, pft. of λάσκω to sound.

86. νεογιλῆς = νεός: properly 'young and still sucking.'

88. ἀντιάσειεν. The radical meaning (ἀντι) is 'to come or go towards,' with the dative of a casual or chance, the genitive of an intentional, meeting. In Iliad I. 31. we find ἐμὸν λῆχος ἀντιώσαν, where it signifies to prepare as a servant. See Buttm. Lex. s. v.

89. ἄωροι from ἀ νοί, and ὥρη season; hence, strictly, out of season.

97. ἀγαστονος from ἄγαν exceedingly, στένω to roar.

98. ἀκήριοι from ἀ not and κήρ fate.

coming in crevices the mouth of the cavern was so high up the rock

85

recently born

90

95

with each of her heads!

Φῶτ' ἐξαρπάξασα νεὸς κυανοπρώροιο. 100

‘Τὸν δ’ ἕτερον σκοπέλον χθαμαλώτερον ὄψει, Ὀδυσσεῦ,
Πλησίον ἀλλήλων· καί κεν διοῖστέυσειας.

Τῷ δ’ ἐν ἔρινεός ἐστι μέγας, φύλλοισι τεθηλώς·

Τῷ δ’ ὑπὸ δία Χάρυβδις ἀναρροιβδεῖ μέλαν ὕδωρ.

Τρὶς μὲν γάρ τ’ ἀνίσχουσιν ἐπ’ ἡματι, τρὶς δ’ ἀναροιβδεῖ 105
Δεινόν· μὴ σύ γε κείθι τύχοις, ὅτε ῥοιβδήσειεν·

Οὐ γάρ κεν ῥύσαιτό σ’ ὑπὲκ κακοῦ οὐδ’ Εὐνοσίχθων.

Ἄλλα μάλα Σκύλλης σκοπέλῳ πεπλημένος ὦκα

Νῆα παρεξελάαν, ἐπεὶ πολὺ φέρτερόν ἐστιν

Ἐξ ἐτάρους ἐν νηὶ ποθήμεναι ἢ ἅμα πάντας.’ 110

“Ὡς ἔφατ’· αὐτὰρ ἐγὼ μιν ἀμειβόμενος προσέειπον·

‘Εἰ δ’, ἄγε δὴ μοι τοῦτο, θεὰ, νημερτὲς ἐνίσπε,

Εἴ πως τὴν ὁλοὴν μὲν ὑπεκπροφύγοιμι Χάρυβδιν,

Τὴν δέ κ’ ἀμυναίμην, ὅτε μοι σίνειτό γ’ ἐταίρους.’

“Ὡς ἐφάμην, ἢ δ’ αὐτίκ’ ἀμείβετο δία θεάων 115

Ἑστέλιε, καὶ δ’ αὖ τοι πολεμῆϊα ἔργα μέμνηεν *H. perf. of μέλω*

Καὶ πόνους· οὐδὲ θεοῖσιν ὑπείξειαι ἀθανάτοισιν;

Ἢ δέ τοι οὐ θνητὴ ἀλλ’ ἀθάνατον κακόν ἐστιν,

Δεινόν τ’ ἀργαλέον τε καὶ ἄγριον οὐδὲ μαχητόν.

Οὐδέ τις ἐστ’ ἀλκή· *escape* φυγέειν κάρτιστον ἀπ’ αὐτῆς. 120

Ἦν γὰρ δηθύνησθα κορυσσόμενος παρὰ πέτρῃ,

Δεῖδω μή σ’ ἐξαῦτις ἐφορμηθεῖσα κίχησιν

Τόσσησιν κεφαλῇσι, τόσους δ’ ἐκ φώτας ἔλῃται.

102. ἀλλήλων is in the plural, as the two rocks were near each other.

104. Charybdis is described as a daughter of Poseidon, and who stole oxen from Heracles, till hurled by the thunderbolt of Zeus into the sea. [It may be worth remarking that the line ‘Incidis in Scyllam cupiens vitare Charybdim,’ as it should be quoted, is from the Alexandreis (v. 301.) a

poem on Darius by Philippe Gualtier, a poet of the 13th century. See ‘Notes and Queries,’ II. 85.]

108. πεπλημένος. Perf. part. pass. of πελάζω (R. πλάω) to draw near. See Buttm. Catal. s. v.

110. ποθήμεναι. Ionic for ποθεῖν, infinitive of ποθέω to regret the loss of, desiderare.

ὑπο ἡ αὐτῆς clandestine hint.

ΑΗ. μεμέληκα

ὑπείκω to yield

κορυς a helmet

εραομαι to provoke, imper.

κίχάνω imper. ἐκίχον 2nd pers. ἐκίχον

him for with all his heads and
carry off a man for each

Sylla would not attack
on them and give advice
him to call on Cretan after
this is avoid a second

Pelous Pachynus

Hyperion in Oueros and Vη

ἀποκίζω to send to reside
ἐξέβαλλε in a foreign
country

γῆλα
ἀπὸ κλίσσε ἀπὸ κλίσσε

ἀδύστω, ἀλύξω, ἡλύξα
to escape

ἐκπεύω from sepa

ἐκπεύω from ἐκπεύω

Ἄλλὰ μάλα σφοδρῶς ἐλάαν, βωστρεῖν δὲ Κραταίην
Μητέρα τῆς Σκύλλης, ἣ μιν τέκε πῆμα βροτοῖσιν· 125

Ἥ μιν ^{θευμένην} ^{νεκρῆσαν} ἐπειτ' ἀποπανσεῖ ἐς ὕστερον ὀρμηθῆναι.

“Θριωακίην δ' ἐς νῆσον ἀφίξεις· ἔνθα δὲ πολλαὶ
Βόσκοντ' ἡελίοιο βόες καὶ ἴφια μῆλα,
Ἐπταῖ βοῶν ἀγέλαι, τόσα δ' οἰῶν πάεα καλὰ,
Πεντήκοντα δ' ἕκαστα· γόνος δ' οὐ γίγνεται αὐτῶν, 130
Οὐδέ ποτε φθινύθουσι· θεαὶ δ' ἐπιποιμένες εἰσὶν,
Νύμφαι ἐϋπλίσκαμοι, Φαέθουσά τε Λαμπετίη τε,
Ἄς τέκεν ἡελίῳ Ὑπερίονι διὰ Νέαιρα.

Τὰς μὲν ἄρα θρέψασα τεκοῦσά τε πότνια μήτηρ
Θριωακίην ἐς νῆσον ἀπόκισε τηλόθι ναίειν, 135
Μῆλα φυλασσέμεναι πατρώϊα καὶ ἔλικας βοῦς.

Τὰς εἰ μὲν κ' ἀσιωέας ἐάας νόστου τε μέδῃαι,
Ἥ τ' ἂν ἔτ' εἰς Ἰθάκην κακά περ πάσχοντες ἴκοισθε·
Εἰ δέ κε σίνηαι, τότε τοι τεκμαίρομ' ὀλεθρον
Νητὲ καὶ ἐτάροις· αὐτὸς δ', εἴ πέρ κεν ἀλύξῃς, 140
Ὅψ' ἐ κακῶς νεῖαι, ὀλέσας ἅπο πάντας ἐταίρους·”

“Ὡς ἔφατ', αὐτίκα δὲ χρυσόθρονος ἤλυθεν ἡώς.

Ἥ μὲν ἔπειτ' ἀνὰ νῆσον ἀπέστιχε διὰ θεάων·
Αὐτὰρ ἐγὼν ἐπὶ νῆα κιῶν ὥτρυνον ἐταίρους
Αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι. 145
Οἱ δ' αἰψ' εἰσβαίνου καὶ ἐπὶ κληῖσι καθίζου.

[Ἐξῆς δ' ἐξόμενοι πολὴν ἄλα τύπτου ἐρετμοῖς.]

Ἥμιν δ' αὖ κατόπισθε νεὸς κυανοπρώροιο
Ἰκμενον οὖρον ἱεὶ πλησίστιον, ἐσθλὸν ἐταῖρον,

124. Something equivalent to ‘*resist not*’ must be supplied before ἄλλᾱ.

129. οἰῶν. See on XI. 402.

134. This is an instance of ὕστερον πρότερον, the idea, which should be

last, being put first, as the more important of the two. Jelf's Gk. Gr. § 904. 4.

141. νεῖαι. See on XI. 114.

143. ἀπέστιχε. 3 sing. 2 aor. of ἀποστείχω, *I go away*.

Κίρκη ἔϋπλόκαμος, δειυὴ θεὸς ἀυδήεσσα. 150

Αὐτίκα δ' ὄπλα ἕκαστα πονησάμενοι κατὰ νῆα
 ἤμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἴθυνεν.
 Δὴ τότε ἔγῳ ἐτάροισι μετηύδων ἀχνύμενος κῆρ·
 'ὦ φίλοι, οὐ γὰρ χρὴ ἓνα ἰδμεναι, οὐδὲ δὴ οἴους,
 Θέσφαθ' ἃ μοι Κίρκη μυθήσατο, δῖα θεάων·
 Ἄλλ' ἐρέω μὲν ἐγὼν, ἵνα εἰδότες ἦ κε θάνωμεν
 Ἥ κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγοιμεν.

Σειρήνων μὲν πρῶτον ἀνώγει θεσπεσιῶν
 Φθόγγον ἀλεύασθαι καὶ λειμῶν ἀνθεμόεντα.
 Οἶον ἔμ' ἠνώγειν ὅπ' ἀκουέμεν· ἀλλὰ με δεσμῷ 160

Δήσατ' ἐν ἀργαλέῳ, ὅφρ' ἔμπεδον αὐτόθι μίνω,
 Ὅρθον ἐν ἰστοπέδῃ, ἐκ' δ' αὐτοῦ πείρατ' ἀνήφθω.

Εἰ δέ κε λίσσωμαι ὑμέας λῦσαι τε κελεύω,
 Ὑμεῖς δὲ πλεόνεσσι τότε ἐν δεσμοῖσι πιέζειν·

“Ἦτοι ἐγὼ τὰ ἕκαστα λέγων ἐτάροισι πίφανσκον· 165

Τόφρα δὲ καρπαλίμως ἐξέικετο νηὺς εὐεργῆς
 Νῆσον Σειρήνοισιν ἔπειγε γὰρ οὖρος ἀπῆμων.

Αὐτίκ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο ἠδὲ γαλήνη

Ἐπλετο νηνεμῇ, κοίμησε δὲ κύματα δαίμων.

Ἀνστάντες δ' ἔταροι νεὸς ἰστία μῆρύσαντο,

Καὶ τὰ μὲν ἐν νηὶ γλαφυρῇ θέσαν, οἱ δ' ἐπ' ἔρετμά

Ἐξόμενοι λεύκαινον ὕδωρ ξεστῆς ἐλάττησιν.

Αὐτὰρ ἐγὼ κηροῖο μέγαν τροχὸν ὀξείῃ χαλκῷ

Τυτθὰ διατμήξας χερσὶ στιβαρῇσι πίεζον.

154. ἰδμεναι. 2. pft. inf. of εἶδω I know, Epic for εἰδέναι.

157. ἀλευάμενοι. 1. aor. part. from ἀλέομαι or ἀλεύομαι I avoid. This is the regular aor. part. without the σ. Buttm. Catal. p. 15.

— φύγοιμεν. This is in a different mood from θάνωμεν in the preceding line, as the idea contained in it is

posterior to that in θάνωμεν. Cf. Il. v. 567. περὶ γὰρ δέε ποιμένι λαῶν, μὴ τι πάθῃ μέγα δέ σφας ἀποσφύλλειε πόνοιο, and Eur. Hec. 1138. sqq. See Jelf's Gk. Gr. § 809.

173. τροχός, = orbis, is 'anything round': here a ball or cake. Cf. xxi. 178. ἐκ δὲ στέατος (fat) ἐνευκε μέγαν τροχόν.

and now
when we had worked each at our
own part of the lesson

for ἰδέειν 2 acc. int.

ἀδελφὸν ἑμὸν is fine. 1 acc. for ἡδυνάμην
from ἀδελφὸν to agent, ward,
to avoid

οὐ ψ, ~~to voice~~
ὁ πὸς ~~to voice~~
ὁ τε
ὁ τε α

κατακλινῶνς du. acc. κατακλινῶνς to match
unharming, hence favourable, positions

kind acc. mostly in act. tense followed up

ἐλπίσιν the fine-ness ἑσθλός polished

κῆρ κῆρος heart
κῆρ κῆρὸς fate au κῆρ
κῆρ κῆρὸς wax

τέοχος a running τέοχος a wheel

ἰαίρω fut κρῶ 1 aor. ἰόρην. 2nd aor. ἰάσθην
to soften or melt

ρεγύρω imperf. 2 aor. ῥέγυον

growing thick with my eyebrows

Αἶψα δ' λαίνετο κηρὸς, ἐπεὶ κέλετο μεγάλη ἴς
 'Ηελίου τ' αὐγῇ 'Υπεριονίδαο ἀνακτος·
 'Εξείης δ' ἐτάροισιν ἐπ' οὐατα πᾶσιν ἄλειψα.
 Οἱ δ' ἐν νηϊ μ' ἔδησαν ὁμοῦ χεῖράς τε πόδας τε
 'Ορθὸν ἐν ἱστοπέδῃ, ἐκ δ' αὐτοῦ πείρατ' ἀνήπτου·
 Αὐτοὶ δ' ἐζόμενοι πολλὴν ἄλα τύπτου ἐρετμοῖς.

175.

*would have it**both hand and*

180

'Αλλ' ὅτε τόσπον ἀπῆμιν ὅσον τε γέγωνε βοήσας,

'Ρίμφα διώκουντες, τὰς δ' οὐ λάθην ὠκύαλος νηὺς

'Εγγύθεν ὀρτυμένη, λιγυρῇ δ' ἔντυνον ἀοιδὴν·

'Δεῦρ' ἄγ' ἰὼν, πολύαιν' 'Οδυσεῦ, μέγα κῦδος 'Αχαιῶν,

Νῆα κατὰστησον, ἵνα νωϊτέρην ὅπ' ἀκούσῃς.

185

Οὐ γάρ πώ τις τῇδε παρήλασε νηϊ μελαίνῃ

Πρίν γ' ἡμέων μελίγηρυν ἀπὸ στομάτων ὅπ' ἀκούσαι,

'Αλλ' ὅ γε τερψαμένους νεῖται καὶ πλείονα εἰδώς.

"Ἴδμεν γάρ τοι πάνθ' ὅσ' ἐνὶ Τροίῃ εὐρείῃ

'Αργεῖοι Τρῳᾶς τε θεῶν ἰότητι μόγησαν·

190

"Ἴδμεν δ' ὅσσα γένηται ἐπὶ χθονὶ πουλυβοτείρῃ·"

*many-feeding**pu. Book*

"Ὡς φάσαν ἰεῖσαι ὅπα κάλλιμον· αὐτὰρ ἐμὸν κῆρ

"Ἦθελ' ἀκουέμεναι, λῦσαί τ' ἐκέλευον ἐταῖρους

'Οφρύσι νευστάζων· οἱ δὲ προπεσόντες ἔρεσσον.

Αὐτίκα δ' ἀνστάντες Περιμήδης Εὐρύλοχός τε

195

Πλειοσί μ' ἐν δεσμοῖσι δέον μᾶλλον τε πλέζον.

*Is there any
other text?*

Αὐτὰρ ἐπεὶ δὴ τὰς γε παρήλασαν, οὐδ' ἔτ' ἔπειτα

Φθογγῆς Σειρήνων ἠκούομεν οὐδέ τ' ἀοιδῆς,

Αἶψ' ἀπὸ κηρὸν ἔλοντο ἐμοὶ ἐρίηρες ἐταῖροι,

181. γέγωνε. 3 sing. of γέγωνα, I call aloud, a perfect with pres. signification: τις is understood before it, and the perfect is in the consuetudinal use.

182. ὠκύαλος from ὠκός swift, ὡς the sea.

184. πολυαῖνος, from πολλὸς much,

αἶνος a story, = one about whom there are many stories = fabulosus.

199. ἐρίηpes, from ἐρί very, ἄρω to fit, = fitting exactly, and hence, trusty, brave. The forms ἐρίηpes and the accusative—as are Epic varieties for—οι and οὐς. See Jelf's Gk. Gr. § 130. Obs. 3.

“Ον σφιν ἐπ’ ὥσιν ἄλειψ’, ἐμέ τ’ ἐκ δεσμῶν ἀνέλυσαν.

“Ἄλλ’ ὅτε δὴ τὴν νῆσον ἐλείπομεν, αὐτίκ’ ἔπειτα 201

Καπνὸν καὶ μέγα κῦμα ἴδον καὶ δούπον ἄκουσα.

Τῶν δ’ ἄρα δεισάντων ἐκ χειρῶν ἔπτατ’ ἑρετμὰ,

Βόμβησαν δ’ ἄρα πάντα κατὰ ρόον· ἔσχετο δ’ αὐτοῦ *seem aimed*

Νηῦς, ἐπεὶ οὐκέτ’ ἑρετμὰ προήκεα χερσὶν ἔπειγον. *ply* 205

Αὐτὰρ ἐγὼ διὰ νηὸς ἰὼν ὠτρυνον ἑταίρους

Μειλιχίοις ἐπέεσσι παρασταδὸν ἄνδρα ἕκαστον·

“ὦ φίλοι, οὐ γάρ πώ τι κακῶν ἀδαήμενές εἰμεν·

Οὐ μὲν δὴ τόδε μείζον ἐπι κακὸν ἢ ὅτε Κύκλωψ *ἐπεστ*

Εἴλει ἐνὶ σπηϊ γλαφυρῷ κρατερῇφι βίηφιν·

210

Ἄλλα καὶ ἔνθεν ἐμῇ ἀρετῇ βουλῇ τε νόῳ τε

Ἐκφύγομεν, καὶ που τῶνδε μνήσεσθαι ὀΐω.

Νῦν δ’ ἄγεθ’, ὥς ἂν ἐγὼν εἴπω, πειθόμεθα πάντες.

Ἵμεῖς μὲν κώπησιν ἀλὸς ῥηγμῖνα βαθεῖαν

Τύπτετε κληίδεσσιν ἐφήμενοι, αἶ κέ ποθι Ζεὺς

215

Δώῃ τόνδε γ’ ὀλεθρον ὑπεκφυγέειν καὶ ἀλύξαι·

Σοὶ δὲ, κυβερνήθ’, ὦδ’ ἐπιτέλλομαι· ἄλλ’ ἐνὶ θυμῷ

Βάλλευ, ἐπεὶ νηὸς γλαφυρῆς οἰήϊα νωμᾶς.

Τούτου μὲν καπνοῦ καὶ κύματος ἐκτὸς ἔεργε

Νῆα, σὺ δὲ σκοπέλων ἐπιμαίεο, μή σε λάθῃσιν

220

Κεῖσ’ ἐξορμήσασα καὶ ἐς κακὸν ἄμμε βάλησθα·

“Ὡς ἐφάμην, οἱ δ’ ὥκα ἐμοῖς ἐπέεσσι πίθοντο.

Σκύλλην δ’ οὐκέτ’ ἐμυθεόμην, ἄπρηκτον ἀνὴν,

Μὴ πῶς μοι δείσαντες ἀπολλήξειαν ἑταῖροι

Εἰρεσίης, ἐντὸς δὲ πυκάζοιεν σφέας αὐτούς.

225

205. προήκης from *πρὸ* in front, ἀκή a point.

208. ἀδαήμεν, from *ἀ* not, and ΔΑΩ to learn.

221. βάλησθα. Epic for βαλῆς.

223. ἀπρηκτος, from *ἀ* not, and

πράσσω to do, = something against which one can do nothing, like ἀμήχανος.

225. πυκάς. Ulysses wished to keep ἐκτὸς καπνοῦ (v. 219.), but, if the crew did not pull, however the pilot steered, it would not save them.

beginning of the whirlpool

ἐπὶ αὐτοῦ τοῦ τοῦ

unversed in any kind of ill

this is no lesser evil awaiting us than
when the Cyclops

I think ^{somehow} ~~that~~ you will call these things to mind

do you scan the rocks lest Scylla be. not as in
as Latham says

I did not at all speak of Scylla Latham!

ἄπο δ' ἔγωγε τοῦδε
ἀπεληκτός ^{from} περὶ σου

unmanageably
impracticable? HX

No, a thing is impracticable when it
cannot be carried into effect. ^{intractable}
would better express the ^{speaking} thing.
concerning under death the ^{2nd} thing
of HX

εδεδενμεν pl. pt of δεχομαι

δεξω to decay

εξεμεν to vomit forth

εξαπομυνω to boil up with a loud
noise

λεγκα on Italian side

Καὶ τότε δὴ Κίρκης μὲν ἐφημοσύνης ἀλεγεινῆς
 Λανθανόμην, ἐπεὶ οὔτι μ' ἀνώγει θωρήσσεσθαι
 Αὐτὰρ ἐγὼ καταδὺς κλυτὰ τεύχεα, καὶ δύο δοῦρε
 Μάκρ' ἐν χερσὶν ἐλὼν, εἰς ἱκρία νηὸς ἔβαινον
 Πρώρης· ἔνθεν γάρ μιν ἐδέγμην ^{gave shelter} πρῶτα φανείσθαι
 Σκύλλην πετραίην, ἣ μοι φέρε πῆμ' ἐτάροισιν.
 Οὐδέ πη ἀθρήσαι δυνάμην· ἔκαμον δέ μοι ὅσσε
 Πάντη παπταίνοντι πρὸς ἡεροειδέα πέτρην.

230

Ἡμεῖς μὲν ^{sailed up} στεινωπὸν ἀνεπλέομεν γοόωντες·

*Ενθεν γὰρ Σκύλλη, ἐτέρωθι δέ δι' ἅ Χάρυβδις

235

Δεινὸν ἀνερῶρίβδησε θαλάσσης ἀλμυρὸν ὕδωρ.

*Ἦτοι ὅτ' ἐξεμέσειε, ^{Caldon} λέβης ὥς ἐν πυρὶ πολλῷ,

Πᾶσ' ἀνεμορμυρεσκε ^{imposed on} κυκωμένη ^{like a steaming pot} ὑψόσσε δ' ἄχνη

*Ακροῖσι σκοπέλοισιν ἐπ' ἀμφοτέροισιν ἔπιπτεν.

*Ἄλλ' ὅτ' ἀναβρόζειε θαλάσσης ἀλμυρὸν ὕδωρ,

240

Πᾶσ' ἔντοσθε φάνεσκε ^{boiling} κυκωμένη, ἀμφὶ δὲ πέτρῃ

Δεινὸν ἐβεβρύχειν, ^{boiling} ὑπένερθε δὲ γαῖα φάνεσκεν

Ψάμμῳ ^{ground} κυανέῃ· τοὺς δὲ χλωρὸν δέος ἦρει.

*Ἡμεῖς μὲν πρὸς τὴν ἴδομεν δείσαντες ὄλεθρον·

Τόφρα δέ μοι Σκύλλη κοίλης ἐκ νηὸς ἐταίρους

245

*Εἰς ἔλεθ', οἳ χερσὶν τε βίηφι τε φέρτατοι ἦσαν.

Σκεψάμενος δ' ἐς νῆα θοὴν ἄμα καὶ μεθ' ἐταίρους

*Ἦδη τῶν ἐνόησα πόδας καὶ χεῖρας ὑπερθεῖν

226. ἐφημοσύνης, from ἐφήμι to send on = to enjoin. Cf. Æsch. P. V. 3. ἐπιστολὰς ἄς σοι πατὴρ ἐφεῖτο. For the advice, see vv. 115. sqq.

229. ἱκρία is the bulwark (see infra 414. κάππεσ' ἀπ' ἱκριόφιν), which was the only protection for the sailors, as the Homeric ships were without decks, ἀφρακτοί. Thucyd. I. 14). See Dict. of Antiq. s. v. Ἰανίς. p. 784.

230. ἐδέγμην. 1 sing. syncop. 2. aor. from δέχομαι. See Buttm. Catal. p. 63.

232. ὅσσε. This is a neuter dual noun, of which neither the sing. nor plur. really occur, though forms, such as ὅσσων, ὅσσοις, are found, as if from ὁ or τὸ ὅσσοις.

237. ἐξεμέσειε. 3. sing. 1 aor. opt. from ἐξεμέω I vomit up.

240. ἀναβρόζειε. See on XI. 585.

and at the same time following my companions with my

‘Υψόσ’ αειρομένων· ἐμέ δὲ φθέγγοντο καλεῦντες

Ἐξονομακλήδην, τότε γ’ ὕστατον, ἀχνύμενοι κῆρ.^{to the last time}

250

Ὡς δ’ ὅτ’ ἐπὶ προβολῷ ἀλιεὺς περιμύκει ῥάβδῳ^{to the last time}

Ἰχθύσι τοῖς ὀλίγοισι δόλον κατὰ εἶδατα βάλλων^{to the last time}

Ἐς πόντον προΐησι βοὸς κέρας ἀγραύλοιο, *living in the field*

Ἀσπαίροντα δ’ ἔπειτα λαβὼν ἔρριψε θύραζε, *adv. lit. out of doors*

Ὡς οἱ γ’ ἀσπαίροντες αἶρουντο πρὸς πέτρας·

255

Αὐτοῦ δ’ εἰνὶ θύρῃσι κατήσθιε κεκληγῶτας,

Χείρας ἐμοὶ ὀρέγοντας ἐν αἰνῇ δηϊοτήτι. *in the dreadful struggle?*

Οἴκτιστον δὴ κείνο ἐμοῖς ἴδον ὀφθαλμοῖσιν

Πάντων, ὅσος ἐμόγησα πόρους ἀλὸς ἐξερεεῖν.^{in hanging out}

“Αὐτὰρ ἐπεὶ πέτρας φύγομεν δεινὴν τε Χάρυβδι 260

Σκύλλην τ’, αὐτίκ’ ἔπειτα θεοῦ ἐς ἀμύμονα νῆσον

Ἰκόμεθ’ ἔνθα δ’ ἔσαν καλαὶ βόες εὐρυμέτωποι,

Πολλὰ δὲ ἴφια μῆλ’ Ὑπερίονος ἡελίοιο.

Δὴ τότε ἔγὼν ἔτι πόντῳ ἔων ἐν νηὶ μελαίνῃ

Μυκηθμοῦ τ’ ἤκουσα βοῶν αὐλιζομενάων

265

Οἶων τε βληχῆν· καὶ μοι ἔπος ἔμπεσε θυμῷ

Μάντιος ἀλαοῦ, Θηβαίου Τειρεσίαο,

Κίρκης τ’ Αἰαΐης, οἱ μοι μάλα πόλλ’ ἐπέτελλον

Νῆσον ἀλεύασθαι τερψιμβρότου ἡελίοιο.

Δὴ τότε ἔγὼν ἐτάροισι μετηνύδων ἀχνύμενος κῆρ·

270

‘Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι,

“Οφρ’ ὑμῶν εἴπω μαντήϊα Τειρεσίαο

Κίρκης τ’ Αἰαΐης, οἱ μοι μάλα πόλλ’ ἐπέτελλον

252. εἶδατα, from εἶδαρ food.

253. βοὸς κέρας ἀγραύλοιο. The hooks were attached to a piece of horn, which again was fastened to the line, in order to prevent the fish from biting the line. Cf. Iliad xxiv. 80.

ἡ δὲ μολυβδαῖνη ἰκέλη ἐς βυσσὸν ὄρουσεν | ἦτε κατ’ ἀγραύλοιο βοὸς κέρας ἐμβεβανῖα | ἔρχεται ὡμ-
στήσις ἐπ’ ἰχθύσι κῆρα φέρουσα.

256. θύρασε = to—without = to—
out of the water = to land.

εξ, ονομα, καλεω

calling me by my name

κετ. κετ. τ κλάζω κετ κλάγξω

κετ κεκλαγξα

αυλίζομαι κετ. ηυλισομαι
to be in a stall or stable

κωρυ
κωρυ

κ. ορ
αοριχ
+ ηλωρ
ηλωρ

κλαύω κλαύσομαι κέκλαυμαι
 ἀκέκλαυσμαι
 ἐκλάυσθαι

περιεσθαι then remains beyond thought

ἰδέναι just ἤδηκα 1st. opt ἰδῆναι
 to be satisfied, tired with see.
 εἶναι to ἐπιβῆναι
 τεύχομαι pass. to be armed
 τετεύχοναι, ἐτύχθην, τέτυκμαι
 1st. part pass. of ἰσοπλάζω just ἰσέξω
 to mislead pass. to wander from

δύσῃς Having unfavourably δύς, ἀγρίῃ
 ραίω to dash in pieces

οὐτως
 71

just as you are
 no better on your exertions
 and so vainly

βοῶν

Νῆσον ἀλεύσθαι τερψιμβρότου ἡελίοιο·

Ἔνθα γὰρ αἰνότατον κακὸν ἔμμεναι ἄμμιν ἔφασκον. 275

Ἄλλα παρέξ τὴν νῆσον ἐλαύνετε νῆα μέλαιναν·

“Ὡς ἐφάμην, τοῖσιν δὲ κατεκλάσθη φίλον ἦτορ.

Αὐτίκα δ' Εὐρύλοχος στρυγερῷ μ' ἡμείβετο μύθῳ·

Ἐσχέτιός εἰς, Ὀδυσσεῦ· πὲρι τοι μένος, οὐδέ τι γυῖα
Κάμνεις· ἦ ρά νυ σοίγε σιδήρεα πάντα τέτυκται, 280

Ὅς ῥ' ἐτάρους καμάτῳ ἀδηκότας ἦδὲ καὶ ὕπνω

Οὐκ ἑάας γαίης ἐπιβήμεναι, ἔνθα κεν αὔτε

Νήσῳ ἐν ἀμφιρύτῃ λαρὸν τετυκοίμεθα δόρπον,

Ἄλλ' ^{ὑπὸ νύκτι} αὐτῶς διὰ νύκτα ^{ἡμεῖς αὖτε} θοῇν ἀλαλήσθαι ἀνωγας,

Νήσου ἀποπλαγχθέντας, ἐν ἡεροειδεῖ πόντῳ.

Ἐκ νυκτῶν δ' ἄνεμοι χαλεποὶ, δηλήματα νηῶν,

Γίγνονται· πῇ κέν τις ὑπεκφύγοι αἰπὺν ὄλεθρον,

Ἦν πως ἐξαπίνης ἔλθῃ ἀνέμοιο θύελλα,

Ἥ Νότου ἢ Ζεφύροιο δυσσαέος, οἳ τε μάλιστα

Νῆα διαρραίουσι, θεῶν ἀέκητι ἀνάκτων· 290

Ἄλλ' ἦτοι νῦν μὲν πειθόμεθα νυκτὶ μελαίνῃ,

Δόρπον θ' ὀπλισόμεσθα θοῇ παρὰ νηὲ μένοντες·

Ἡῶθεν δ' ἀναβάντες ἐνήσομεν εὐρέϊ πόντῳ·

“Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἐταῖροι.

277. φίλον. This adjective is used in Homer and the early poets of anything that is one's own, as life, limbs, &c. cf. infra 331 φίλας ὅ τι χεῖρας ἴκοιτο.

281. ἀδηκότας. Perfect. part. of αἰδέω to satiate, and hence to loathe: it here signifies 'loathing any farther toil.'

— ὕπνω. Cf. Hor. Od. 3. 4. 11. Ludo fatigatumque somno. In a similar way valetudo = ill-health. Suet. Vit. Aug. 43. Correptus valetudine.

283. λαρός. In Homer always of taste: in Theocr. xxv. 105. of milk.

283. τετυκοίμεθα. 1. plur. Epic. 2. aor. mid. from τεύχω to make. See Buttm. Catal. p. 239.

— δόρπος is properly 'the evening meal,' δείπνον being the mid-day, ἄριστον the morning: here it is 'a meal,' generally.

284. θοῇν. Buttm. (Lex. s. v. § 10.) renders this by 'quick and fearful': it also means, of course, 'swiftly passing.'

— αὐτως = οὕτως, αὐτως = μάτην. 290. ἀέκητι from ἀ, not, ἐκὼν willing.

293. ἐνήσομεν, fut. of ἐν—ίημι to send in.

Amos t. h. v. 1
was c. 1000

υδρι. 2 aor. 1 p.

but of α λ α ο μ ι α
inf. ἡ λ α ο μ ι α
285 1 aor. ἡ λ α ο μ ι α

Καὶ τότε δὴ γίγνωσκον, ὃ δὴ κακὰ μῆδετο daίμων· 295

Καί μιν φωνήσας ἔπεα πτερόεντα προσηύδων·

Ἐϋρύλοχ', ἦ μάλα δή με βιάζεστε, μούνον ἔοντα.

Ἄλλ' ἄγε νῦν μοι πάντες ὁμόσσετε καρτερὸν ὄρκον,

Εἰ κέ τιν' ἡέ βοῶν ἀγέλην ἦ πῶῦ μέγ' οἴων

Εὖρωμεν, μή πού τις ἀτασθαλίῃσι κακῇσιν 300

Ἡ βοῦν ἡέ τι μῆλον ἀποκτάνῃ· ἀλλὰ ἔκηλοι

Ἑσθίετε βρώμην τὴν ἀθανάτη πόρε Κίρκη·

“Ὡς ἐφάμην, οἱ δ' αὐτίκ' ἀπώμνον ὥς ἐκέλευον.

Αὐτὰρ ἐπεὶ ῥ' ὁμοσάν τε τελεύτησάν τε τὸν ὄρκον,

Στήσαμεν ἐν λιμένι γλαφυρῷ εὐεργέα νῆα 305

Ἄγχ' ὕδατος γλυκεροῖο, καὶ ἔξαπέβησαν ἑταῖροι

Νηὸς, ἔπειτα δὲ δόρπον ἐπισταμένως τετύκοντο.

Αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, 310

Μνησάμενοι δὴ ἔπειτα φίλους ἔκλαιον ἑταῖρους,

Οὓς ἔφαγε Σκύλλη γλαφυρῆς ἐκ νηὸς ἐλοῦσα·

Κλαίοντεσσι δὲ τοῖσιν ἐπήλυθε νηδυμὸς ὕπνος.

Ἦμος δὲ τρία νυκτὸς ἔην, μετὰ δ' ἄστρο βεβήκει,

Ὄρσεν ἐπὶ ζαῖν ἄνεμον νεφεληγερέτα Ζεὺς

Λαίλαπι θεσπεσίῃ, σὺν δὲ νεφέεσσι κάλυψεν

Γαῖαν ὁμοῦ καὶ πόντον· ὀρώρει δ' οὐρανόθεν νύξ. 315

Ἦμος δ' ἡριγένεια φάνη ῥοδοδάκτυλος ἠώς,

Νῆα μὲν ὠρμίσαμεν, κοῖλον σπέος εἰσερύσαντες·

295. ὅ = ὅτι *that*. Jelf's Gk. Gr. § 800.

303. ἀπώμνον is 'they took an oath against touching them.' Cf. x. 345. (Ulysses wishes Circe to promise to do him no harm) ἦ δ' αὐτίκ' ἀπώμνονεν.

305. στήσαμεν. The present, imperf. future, aor. 1. of ἵστημι are transitive, and signify *I place, I was for placing, I will place, I placed*, respectively; the imperf. plur. aor. 2.

are intransitive, and signify *I stand, I was standing, I stood*, respectively.

308. ἐξ ἔρον ἔντο. ἔξεντο is 3. plur. 2. aor. middle of ἐξίημι: ἦμι, aor. 2. act. ἦν (not used in sing.): 2. aor. mid. ἔμην, ἔσο, ἔτο, | ἔμεθον, ἔσθην, | ἔμεθα, ἔσθε, ἔντο. See Buttm. Catal. p. 116.

— ἔρον. accusative sing. of ἔρος, the poetical form of ἔρως *love*.

313. ζαῖν, from ζά *very*, ἄω *to blow*. N.B. ἄη in v. 325. is from ἀημι.

51, OK
to the

πρω to furnish provide
impart. of ἑκπορεύω to wear to
to provide or rattle

a pin
to the
to the

to the
to the

ΕΔΥΤΟΣ
^ Ionic form of ἑδεσμαι

ἑρεῖω to collect for νεαεργεεετῶ

ἑρω or. in pres. = ἑερωμῖ to wear
fut. ἑερω
1st. ἑεω
pres. ἑεω also ἑεωεω I am in

~~ἑεωεω~~

pl. pres. ἑεωεω

ἀρεῖω to keep off

mid. to keep oneself off from
anything, to restrain oneself.

ἡλὶα provisions for a journey

Th. ἡλὶα ἅττ' ἡλὶα import. of Egypt

Σχ. ποσὶ τοῦ ΘΩΚΟΣ, Θωκός

Θωκός ω τοῦ

Ἔνθα δ' ἔσαν νυμφέων καλοὶ χοροὶ ἡδὲ θόωκοι.
Καὶ τότε ἔγων ἀγορὴν θέμενος μετὰ μῦθον ἔειπον·

᾿Ω φίλοι, ἐν γὰρ νηὶ τοῇ βρώσις τε πόσις τε 320

Ἔστιν, τῶν δὲ βοῶν ἀπεχώμεθα, μή τι πάθωμεν·

Δεινοῦ γὰρ θεοῦ αἶδε βόες καὶ ἴφια μῆλα,
Ἡελίου, ὃς πάντ' ἐφορᾷ καὶ πάντ' ἐπακούει·

᾿Ως ἐφάμην, τοῖσιν δ' ἐπεπείθετο θυμὸς ἀγῆνωρ.

Μῆνα δὲ πάντ' ἀλληκτος ^{ἐν νηὶ} αἷ Νότος, οὐδέ τις ἄλλος 325

Γίγνεται ἔπειτ' ἀνέμων εἰ μὴ Εὐρὸς τε Νότος τε.

Οἱ δ' εἰως μὲν σῖτον ἔχον καὶ οἶνον ἐρυθρὸν,

Τόφρα βοῶν ἀπέχοντο λιλαϊόμενοι βιότοιο.

Ἄλλ' ὅτε δὴ νηὸς ἐξεφθίτο ^{ἐκ τῆς νηὸς} ἥια πάντα,

Καὶ δὴ ἄγρην ἐφέπεσσκον ἀλητεύοντες ἀνάγκη, 330

Ἰχθύς ὀρυιθὰς τε, φίλας ὅ τι χεῖρας ἵκοιτο,

[Γναμπτοῖς ἀγκίστροισιν· ἔτειρε δὲ γαστέρα λιμός.]

Δὴ τότε ἔγων ἀνὰ νῆσον ἀπέστιχον, ὅφρα θεοῖσιν

Εὐξαίμην, εἴ τίς μοι ὁδὸν φήνειε νέεσθαι.

Ἄλλ' ὅτε δὴ διὰ νήσου ἰὼν ἤλυξα ἐταίρους, 335

Χεῖρας νηψάμενος, ὃθ' ἐπὶ σκέπας ἦν ἀνέμοιο,

Ἡρώμην πάντεσσι θεοῖς οἳ Ὀλυμπον ἔχουσιν·

Οἱ δ' ἄρα μοι γλυκὺν ὕπνον ἐπὶ βλεφάροισιν ἔχευαν.

Εὐρύλοχος δ' ἐτάροισι κακῆς ἐξήρχετο βουλῆς·

᾿Κέκλυτέ μεν μύθων, κακά περ πάσχοντες ἐταῖροι. 340

Πάντες μὲν στυγεροὶ θάνατοι δειλοῖσι βροτοῖσιν,

Λιμῶ δ' οἴκτιστον θανέειν καὶ πότμον ἐπισπεῖν.

327. εἰως. Ionic for ἔως as long as.

329. ἐξεφθίτο. 3 sing. plup. pass. from ἐκφθίνω to consume out: φθίνω, φθίνω, ἐφθικα, ἐφθίμαι, ἐφθίμην.

— ἥια, from εἶμι I will go = provisions for the way = viatica.

331. ἰχθύς ὀρυιθὰς τε. This is either in apposition with ἄγρην, and

explanatory of it, or ἄγρην ἐφέπεσσκον = ἤγρεον.

334. φήνειε. 3 sing. 1. aor. opt. act. from φαίνω to show. [N.B. φαίνομαι = to show oneself, and, hence, to appear.] φαίνω, φανᾶ, ἐφηναι, φῆνον, φήνω, φῆναιμι or φήνεια, φήναις or φηνέας, φῆναι or φήνειε.

'Αλλ' ἄγετ', ἡέλιιο βοῶν ἐλάσαντες ἀρίστας
 'Ρέξομεν ἀθανάτοισι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
 Εἰ δέ κεν εἰς Ἰθάκην ἀφικοίμεθα, πατρίδα γαίαν, 345
 Αἰψά κεν ἡελίῳ Ὑπερίονι πίονα νηὸν
 Τεύξομεν, ἐν δέ κε θεῖμεν ἀγάλματα πολλὰ καὶ ἐσθλά.
 Εἰ δέ χολωσάμενός τι βοῶν ὀρθοκραϊράων
 Νῆ' ἐθέλῃ ὀλέσαι, ἐπὶ δ' ἔσπωνται θεοὶ ἄλλοι,
 Βούλομ' ἅπαξ πρὸς κύμα χανῶν ἀπὸ θυμὸν ὀλέσσαι 350
 Ἡ δὲ θὰ στρεῦγεσθαι ἐὼν ἐν νήσῳ ἐρήμῃ.
 "Ὡς ἔφατ' Εὐρύλοχος, ἐπὶ δ' ἦνεον ἄλλοι ἑταῖροι.
 Αὐτίκα δ' ἡέλιιο βοῶν ἐλάσαντες ἀρίστας
 'Εγγύθεν, (οὐ γὰρ τῆλε νεὸς κυανοπρώροιο
 Βοσκέσκουθ' ἔλικες καλαὶ βόες εὐρυμέτωποι,) 355
 Τὰς δὲ περίστησαντο καὶ εὐχετόωντο θεοῖσιν,
 Φύλλα δρεψάμενοι τέρενα δρυὸς ὑψικόμοιο.
 Οὐ γὰρ ἔχον κρί λευκόν ἐνστέλλον ἐπὶ νηὸς.
 Αὐτὰρ ἐπεὶ ῥ' εὗξαντο, καὶ ἔσφαξαν καὶ ἔδειραν, *hite and flay*
 Μηρούς τ' ἐξέταμον κατὰ τε κύλῃῃ ἐκάλυψαν 360
 Δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ὠμοθέτησαν.
 Οὐδ' εἶχον μέθυ λείψαι ἐπ' αἰθομένοισι ἱεροῖσιν,
 'Αλλ' ὕδατι σπένδοντες ἐπώπτων ἔγκατα πάντα. *hails*
 Αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάῃ καὶ σπλάγχν' ἐπάσαντο,

346. κε-τεύξομεν. See Jelf's Gk. Gr. 855. Obs. 5.

347. θεῖμεν. 1. plur. 2. aor. opt. act. from τίθημι *I place*. The mood is different here, as the idea of placing the offerings is subsequent to that of building the temple.

348. ὀρθοκραϊράων. From ὀρθός *straight*, κραῖρα = κέρας *a horn*.

349. ἔσπωνται. 2 Aor. subj. from ἐφ-ἐπομαι *to follow on*.

— ἐθέλω, *to wish*, with an idea of intention: βούλομαι *to wish*, after deliberation.

350. χανῶν, 2. aor. part. act. from

χανδάνω *I open my mouth*, = having opened my mouth and so swallowed water = by drowning.

— ἦ. Understand μᾶλλον.

— στρεῦγεσθαι, from στράγγω *a drop*, = to have one's strength squeezed drop by drop.

361. δίπτυχα. 'Having made it double,' that is, having laid a coat of fat on it, to make it burn better. L. & S. s. v.

364. ἐπάσαντο. 3. plur. 1. aor. mid. from πατέομαι, *I eat or taste*. (N. B. ἐπάσάμην = *I got*, from πάομαι *I get*: ἐπάσάμην *I ate*.) πατέο-

Χκνδ'νω, ear. ε'χ'κ'δον,

hest κέχανδα

ε'ε'κ'ν'ω

to appear
to attend to

Int χείρομα

Not far from the dark bows of the vessel

The head was always sprinkled with wine

ear ε'δ'α'ε'ον

See Gen. of Ant.
Ant. Taciturnum

ε'π'ο'κ'τ'ω to roast

They roasted as well

πείρω, περῶ, πέπερεκα

πρωτ. πέπορεκα

2ου. εκπερον 1ου. εκπειλα 2ου. πεπειρα

ου. πενθεα

Pericles of Hydrunt, beyond Colchis
the most eastern country Homer
was acquainted with. It was
west of the Black Sea.
Pericles was supposed to blow into the
Black Sea
περὶ πρῶ

περὶ πρῶ m. I pray myself, I get myself
paid,
I average.

Μίστυλλον τ' ἄρα τᾶλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. 365

“Καὶ τότε μοι βλεφάρων ἐξέσσυτο νήδυμος ὕπνος,

Βῆν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θίνα θαλάσσης.

Ἄλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης,

Καὶ τότε με κνίσσης ἀμφήλυθεν ἡδὺς αὐτμή.

Οἰμῶξας δὲ θεοῖσι μετ' ἀθανάτοισι γεγώνουν· 370

‘Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν εἶοντες,

Ἦ με μάλ' εἰς αἴτην κοιμήσασθε νηλεῖ ὕπνω,

Οἱ δ' ἔταροι μέγα ἔργον ἐμητίσαντο μένοντες.’

“Ὠκέα δ' ἡελίῳ Ὑπερίονι ἄγγελος ἦλθεν,

Λαμπετὴν τανύπεπλος, ὃ οἱ βόας ἔκταμεν ἡμεῖς. 375

Αὐτίκα δ' ἀθανάτοισι μετηύδα χωόμενος κῆρ·

‘Ζεῦ πάτερ ἡδ' ἄλλοι μάκαρες θεοὶ αἰὲν εἶοντες,

Τῖσαι δὴ ἐτάρους Λαερτιάδew Ὀδυσῆος,

Οἳ μιν βοῦς ἔκτειναν ὑπέρβιον, ἧσιν ἔγωγε

Χαίρεσκον μὲν ἰὼν εἰς οὐρανὸν ἀστερόεντα, 380

Ἦδ' ὁπότ' ἀψ' ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτραποίμην.

Εἰ δέ μοι οὐ τίσουσι βοῶν ἐπιεικέ' ἀμοιβήν,

Δύσομαι εἰς Αἴδαο καὶ ἐν νεκύεσσι φαείνω.’

μαί = to eat when cooked. τρώγειν to eat raw. Hd. II. 37. τοὺς γενομένους (κνύμενος) οὔτε τρώγουσιν οὔτε ἐφθοντες πατέονται οἱ Αἰγύπτιοι.

365. μιστύλλω, to mince. To this line alludes Martial, Epig. I. 51. Si tibi Mistyllus coquus, Æmiliane, vocatur, | Dicatur quare non Taratalla mihi?

366. ἐξέσσυτο. 3. sing. plup. pass. from ἐκσεύω I drive out: σεύω = I drive, σεύομαι = I drive myself, = I hasten: p. pass. ἐσσομαι = I am put in motion; plft. ἐσσόμεν = I was put in motion, = I hurried. This tense coinciding in form with the syncop. aor. has always the sense of an aorist. Buttm. Catal. p. 225.

368. ἀμφιελίσσης. This is rowed on both sides (ἀμφω, ἐλίσσω); or, ac-

cording to some, ‘swaying on both sides.’

369. ἡδὺς αὐτμή. ‘Adjectives in us are of the common gender in the poets, as θῆλυς νεολαΐα. Theocr. XVIII. 24.’ Buttm. Gk. Gr. § 62. Obs. 1.

370. γεγώνουν = ἐγεγώνουν = ἐγεγώνουν. See on v. 181. μέτα. This is used to show that he made the gods partners of his troubles.

373. Οἱ δ'. ‘Δὲ serves for other conjunctions, particularly γάρ.’ Buttm. Gk. Gr. p. 424.

375. ὃ. See on v. 295.

— ἐκταμεν. 1. plur. 2. aor. from κτάω the root of κτείνω, I kill.

378. τίσαι. Before this εἶχωμαι must be supplied.

383. δύσομαι and φαείνω are in the present tense, which expresses the

“Τὸν δ’ ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεὺς·
 ‘Ἡέλι’, ἦτοι μὲν σὺ μετ’ ἀθανάτοισι φάεινε 385
 Καὶ θνητοῖσι βροτοῖσιν ἐπὶ ζεῖδωρον ἄρουραν·
 Τῶν δέ κ’ ἐγὼ τάχα νῆα θοὴν ἀργῇτι κεραυνῶ
 Τυτθὰ βαλὼν κεάσαιμι μέσῳ ἐνὶ οἴνοπι πόντῳ.’

“Ταῦτα δ’ ἐγὼν ἤκουσα Καλυψοῦς ἠῦκόμοιο·
 ‘Ἡ δ’ ἔφη Ἑρμείαιο διακτόρου αὐτῇ ἀκούσαι. 390

“Αὐτὰρ ἐπεὶ ῥ’ ἐπὶ νῆα κατήλυθον ἠδὲ θάλασσαν,
 Νείκεον ἄλλοθεν ἄλλον ἐπισταδόν, οὐδέ τι μῆχος
 Εὐρέμεναι δυνάμεσθα· βόες δ’ ἀπετέθνασαν ἦδη. *imperf.*
 Τοῖσιν δ’ αὐτίκ’ ἔπειτα θεοὶ τέραα προύφαινον·
 Εἰρπον μὲν ῥῖνοι, κρέα δ’ ἀμφ’ ὀβελοῖς ἐμεμύκει, 395
 Ὀπταλέα τε καὶ ὠμά· βοῶν δ’ ὥς γίγνετο φωνή.

“Ἐξήμαρ μὲν ἔπειτα ἐμοὶ ἐρήρηες ἑταῖροι
 Δαίνυντ’ ἡελίοιο βοῶν ἐλάσαντες ἀρίστας·
 Ἄλλ’ ὅτε δὴ ἔβδομον ἦμαρ ἐπὶ Ζεὺς θῆκε Κρονίων,
 Καὶ τότ’ ἔπειτ’ ἀνεμος μὲν ἐπαύσατο λαίλαπι θύων, 400
 Ἡμεῖς δ’ αἰψ’ ἀναβάντες ἐνήκαμεν εὐρέϊ πόντῳ,
 Ἴστον στησάμενοι ἀνά θ’ ἰστία λεύκ’ ἐρύσαντες.
 Ἄλλ’ ὅτε δὴ τὴν νῆσον ἐλείπομεν, οὐδέ τις ἄλλη

earnestness of the intention of Helios. Cf. *Æsch. P. V. σκῆπτρον τίμας τ’ ἀποσυλάται*. Hence *in oracles* we find this tense used. See *Hdt. VII. 140.* and *Jelf’s Gk. Gr. § 397. b.*

— *δύσσομαι* is a verb of present signification, formed from *δύω* *to sink*: *φαίνειν* is, similarly, formed from *aor. 2. ἔφασον* of *φάω* the root of *φαίνω*. See *Buttm. Catal. p. 250.*

386. *ζεῖδωρος*. See on *XI. 386.*

388. *κεάσαιμι*. 1. *aor. opt. act.* of *κεάζω* *to split*, whence the adjective *ευκέατος* *easily-split*.

— *οἶνοψ*, from *οἶνος* *wine*, and *ὦψ*, *an appearance*.

389. *ἤκουσα*. With verbs of hear-

ing, the genitive is used of the source whence the thing heard proceeds. *Jelf’s Gk. Gr. 487. 1.*

390. *διακτόρος*, either (1) from *δι-αγεω* *to carry throughout*, or, (2) from *διήκω* (whence *διάκονος* and our *Deacon*) *to go through*.

— *αὐτή*. See on *XI. 30.*

392. *ἐπισταδόν*. This is derived by *L.* and *S.* from *ἐπίσταμαι* *I know*, and so = *knowingly*, in which sense we find *ἐπισταμένως* (*v. 307.*) may it not be from *ἐπὶ, ἔσταναι* *to stand up*?

394. *τέραα*. Accusative plur. of *τέρας* *a sign or wonder*, from *τέρατα*.

395. *ἐμέμκει*. 3 sing. plup. (*Epic*) of *μυκάομαι* *to lorn*.

over the rain-producing globe

VELKÉW to channel, to wrangle

Delva is distribute

Delropar to distribute to our selves
to patche

100. St. Eglise to beach

em. 6167130 to wheel

Φαίνεται γαίῳ ἀλλ' οὐρανὸς ἦδ' ἐθάλασσα,
 Δὴ τότε κυανέην νεφέλην ἔστησε Κρουίων 405
 Νηὸς ὕπερ γλαφυρῆς, ἥχλυσε δὲ ^{he came down} πόντος ὑπ' αὐτῆς.
 Ἥ δ' ἔθει οὐ μάλα πολλὸν ἐπὶ χρόνον· αἶψα γὰρ ἦλθεν
 Κεκληγὼς Ζέφυρος, μεγάλη σὺν λαίλαπι θύων,
 Ἴστοῦ δὲ προτόνους ἔρρηξ' ἀνέμοιο θύελλα
 Ἀμφοτέρους· ἴστος δ' ὀπίσω πέσεν, ὅπλα τε πάντα 410
 Εἰς ἄντλον κατέχυνθ'. ὁ δ' ἄρα πρύμνῃ ἐνὶ νηϊ
 Πληγῆς κυβερνήτεω κεφαλὴν, σὺν δ' ὅστ' ἄραξεν
 Πάντ' ^{at the same time} ἀμυδὸς κεφαλῆς· ὁ δ' ἄρ' ἀρνευτήρι ἐοικὼς
 Κάππεσ' ἀπ' ἰκρίοφιν, λίπε δ' ὅστέα θυμὸς ἀγήνωρ.
 Ζεὺς δ' ἄμυδις βρόντησε καὶ ἔμβαλε νηϊ κεραυνόν· 415
 Ἥ δ' ^{loud crash} ἐλελίχθη πᾶσα Διὸς πληγείσα κεραυνῶ,
 Ἐν δὲ θεεῖον πλήτο· πέσον δ' ἐκ νηὸς ἐταῖροι.
^{gulf}

406. ἥχλυσε from ἀχλὺς a mist.

407. ἔθει. 3 sing. impft. indic. from θέω *I run*: fut. θεύσομαι. N.B. Six verbs. in *έω* take *εν* in the future or some derivative, viz. θέω, νέω *I swim*, πλέω *I sail*, πνέω *I breathe*, ρέω *I flow*, χέω *I pour*. Buttm. Catal. p. 125.

408. κекληγὼς. Perf. part. act. from κλάζω *I scream*, fut. κλάγξω, pft. κέκλαγα and κέκληγα, with the same meaning as the present. Buttm. Catal. p. 149.

409. προτόνους. These, from πρό forwards, in front, τείνω to stretch, were two ropes from the mainmast to the two ends of a ship, and serving to raise, lower, and stay the mast. In later times the πρότονος was the rope from the mainmast to the prow, and the same as our 'mainstay.' See Dict. of Antiq. s. v. *Navis*. pp. 783. 790.

410. ὅπλα. This, like the Latin *arma*, (*Æn. V. 15. Colligere arma* (reef the sails) jubet.) signifies a ship's *tackling*, especially the *cordage*, *cable*, &c.

411. ἄντλος (1) the hold where the bilge-water settles, Lat. *sentina*: (2) the bilge-water itself: the sea.

411. κατέχυντο. 3. plur. (note ὅπλα —ἐχυντο) syncop. 2. aor. pass. from καταχέω to pour down. χέω, κέχυκα, κέχυνμαι, whence ἐκεχύμην, which is syncop. into ἐχύμην. Buttm. Catal. p. 265.

— The reason for the verb being in the plural, whereas generally 'neutra pluralia gaudent verbo singulari,' is that the notion of *all* the tackling, expressed by the collective ὅπλα, coming down together, was in the mind of the writer. Sometimes the plural is used by non-Attic poets for the sake of the metre. II. II. 135. δοῦρα σέσηπτε νεῶν καὶ σπάρτα λέλυνται. Jelf's Gk. Gr. 385, a, and Obs. 2.

413. ἀρνευτήρ, from ἀρνός a lamb, =, properly, one who frisks like a lamb, and hence, (1) a tumbler, *Iliad* xvi. 742, (2) a diver.

414. ἔκρια. See on v. 229. ἀγήνωρ, from ἄγαν very, ἀνὴρ a man, = very manly.

417. ἐν—πλήτο, for ἐνεπλήτο, 3rd sing. syncop. 2. aor. pass. from ἐμπιπλημι (to fill). R. πλέω, πλήσω, πέπληκα, πέπλημαι. ἐπεπλήμην, ἐπλήμην.

Οἱ δὲ κορώνησιν ἱκελοι περὶ νῆα μέλαιναν
Κύμασιν ἐμφορέοντο, θεὸς δ' ἀποαίνυτο νόστον.

“Αὐτὰρ ἐγὼ διὰ νηὸς ἐφοίτων ὄφρ' ἀπὸ τοίχους 420

Λῦσε κλύδων τρόποιος· τὴν δὲ ψιλὴν φέρε κῦμα. *dismantled*

Ἐκ δέ οἱ ἱστόν ἄραξε ποτὶ τρόπιν· αὐτὰρ ἐπ' αὐτῷ

Ἐπίτονος βέβλητο, βοὸς ῥινοῖο τετευχώς.

Τῷ ῥ' ἄμφω συνέεργον ὁμοῦ τρόπιν ἡδὲ καὶ ἱστόν,

Ἐζόμενος δ' ἐπὶ τοῖς φερόμην ὀλοοῖς ἀνέμοισιν. 425

“Εὐθ' ἦτοι Ζέφυρος μὲν ἐπαύσατο λαίλαπι θύων,

Ἦλθε δ' ἐπὶ Νότος ὦκα, φέρων ἐμῷ ἄλγεα θυμῷ,

Ὅφρ' ἔτι τὴν ὀλοὴν ἀναμετρήσαιμι Χάρυβδιν.

Παννύχιος φερόμην, ἅμα δ' ἡελίῳ ἀνιόντι

Ἦλθον ἐπὶ Σκύλλης σκόπελον δεινὴν τε Χάρυβδιν. 430

Ἢ μὲν ἀνερρόιβδησε θαλάσσης ἀλμυρὸν ὕδωρ·

Αὐτὰρ ἐγὼ ποτὶ μακρὸν ἔριυνδον ὑψόσ' ἀερθεῖς,

Τῷ προσφῦς ἐχόμεν ὡς νυκτερίς· οὐδέ πη εἶχον

Οὔτε στηρίζαι ποσὶν ἔμπεδον· οὔτ' ἐπιβῆναι·

419. ἀποαίνυτο. The prest. and impft. only of ἀποαίνυμαι *I take from*, are found.

420. τοίχους. τοίχους in the singular = *the wall of a house*: in the plural, *the sides* of a ship. Theocr. XXII. 12. ἀνερρόηξαν δ' ἄρα τοίχους ἀμφοτέρους. Thuc. VII. 36. ἀντήριδας (*beams* to stand a shock) ὑπέτειναν πρὸς τοὺς τοίχους.

421. ψιλὸς = literally, *rubbed bare*, hence *bare*, *stript*: here it is ‘*apart from the sides*.’

423. ἐπίτονος, from ἐπὶ *on to*, τείνω *to stretch*, = *a rope or cord* by which anything is kept tight; especially *a halyard* (haul-yard) by which the yard is kept in its place on the mast. The word is really an adjective, ἱμάς (*a rope*) being understood.

— ῥινοῖο. This is the genitive of the material of which the rope was made. Jelf. § 538.

423. τετευχώς. Perf. part. from τεύχω *I make*: the active participle is used in a passive sense like ἐάλωκα, and ἐάλων.

428. ἀναμ = *to measure up*, and hence, *to remeasure*. Cf. Hdt. II. 109. ἔπεμπε τοὺς ἐπισκεψομένους καὶ ἀναμετρήσοντας ὕψι ἐλάσσων ὁ χώρος γέγονε.

432. ἐριυνδός. See supra 103.

— ἀερθεῖς. 1. aor. part. pass. of αἶρω, *to raise*, of which 1. aor. ind. pass. = ἥρθην.

433. προσφύς. 2 aor. part. of προσφύω. See on XI. 247.

— νυκτερίς = *a night (νύξ) bird*, generally: hence *a bat*. He clung by his hands and feet.

434. στηρίζαι. The aor. act. has here the force of the middle. Cf. Iliad XXI. 242. οὐδὲ πόδεσσιν εἶχε στηρίξασθαι.

the most fitted into the reel

measure over again, retrace

71
The 071 100. pass. of 26100

power

197 & 18000
Laying for

1722 save a spring 1000 of 1000
another at himself to be borne

1800
1800
1800

ἀπο αἰείω

ῥίζαι γὰρ ἐκὰς εἶχον, ἀπήωροι δ' ἔσαν ὄζοι 435

Μακροί τε μεγάλοι τε, κατεσκίαον δὲ Χάρυβδιν.

Νωλεμέως δ' ἐχόμην, ὅφρ' ἐξεμέσειεν ὀπίσσω

Ἴστον καὶ τρόπιν αὖτις· ἐλδομένω δέ μοι ἦλθον

Ὀψ'. ἦμος δ' ἐπὶ δόρπον ἀνὴρ ἀγορήθην ἀνέστη

Κρίνων νείκεα πολλὰ δικαζομένων αἰζηῶν, 440

Τῆμος δὴ τά γε δοῦρα Χαρύβιδιος ἐξεφαάνθη.

1 α. β. αν.

Ἦκα δ' ἐγὼ καθύπερθε πόδας καὶ χεῖρε φέρεσθαι,

Μέσσω δ' ἐνδούπησα παρὲξ περιμήκεα δοῦρα,

1 α. αν. οἰκουμένη

Ἐζόμενος δ' ἐπὶ τοῖσι διήρεσα χερσὶν ἐμῇσιν.

Σκύλλην δ' οὐκέτ' ἔασε πατὴρ ἀνδρῶν τε θεῶν τε 445

Εἰσιδέειν· οὐ γὰρ κεν ὑπέκφυγον αἰπὺν ὄλεθρον.]

“Ἐνθεν δ' ἐννημαρ^{for 9 days} φερόμην, δεκάτῃ δέ με νυκτὶ

Νῆσον ἐς Ὀγυγίην πέλασαν θεοί, ἔνθα Καλυψώ

Ναίει ἐϋπλόκαμος, δεινὴ θεός, αὐδήςεσσα,

Ἦ μ' ἐφίλει τ' ἐκόμει τε· τί τοι τάδε μυθολογεύω; 450

Ἦδη γάρ τοι χθιζὸς ἐμυθεόμην ἐνὶ οἴκῳ

Σοί τε καὶ ἰφθίμῃ ἀλόχῳ· ἐχθρὸν δέ μοι ἔστιν

Αὖτις ἀριζήλως εἰρημένα μυθολογεύειν.”

435. ἀπήωρος is an older form of ἀπήορος (αἰείω), and = ‘hanging on high.’

437. νωλεμέως. See on XI. 413.

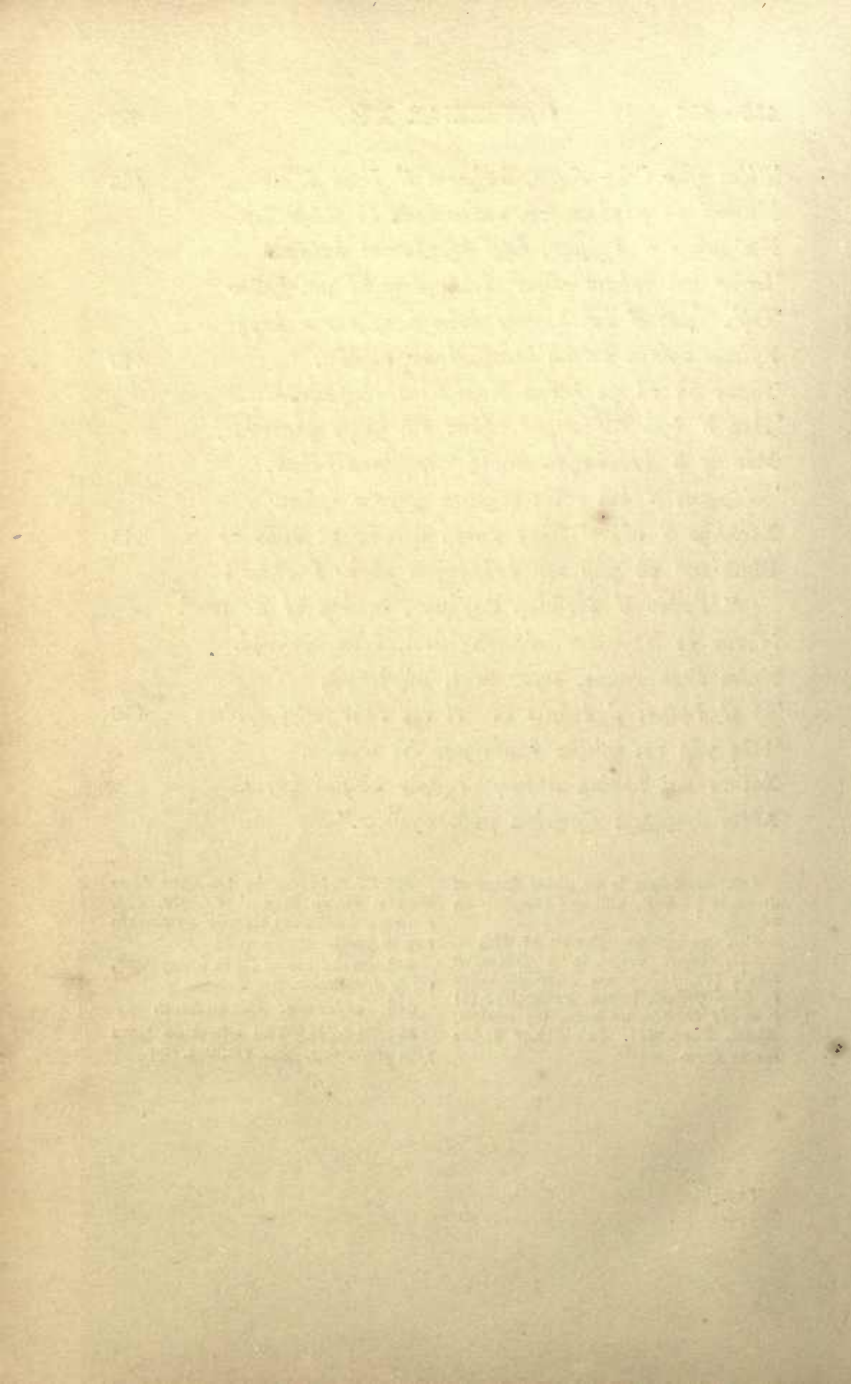
441. δόρυ. δοῦρα is ‘a stem of a tree’; (VI. 167. οὐπω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης), hence, generally, (1) a ship’s timber, as here, (2) a ship, Æsch. Pers. 411. ἐπ’ ἄλλην ἄλλος ἵθουνεν δόρυ.

443. ἐνδούπησα, is, ‘to come down with a heavy sound.’ Cf. xv. 479. ἀντλῶ δ' ἐνδούπησε πεσοῦς' ὡς εἰναλίη κῆξ (a gull).

448. πελάζειν = (1) to bring near, (2) to draw near.

449. αὐδήςεσσα. See on XI. 8.

450. χθιζός. The adjective from χθές yesterday. See VII. 244. sqq.



TRANSLATION.

BOOK XI.

BUT when we had gone down to the ship and to the sea, first of all we hauled the vessel to the divine sea, and then we got the mast and sails put on board the black ship; then we took the sheep, and put them on board, and then we proceeded to embark ourselves, in sorrow, pouring down floods of tears (a big tear). Then again to us in the rear of the black-prowed ship, the fair-haired Circe, a dread goddess, powerful with her spells, sent a favourable, sail-filling breeze, a good companion. Then we took our seats, having severally got our tackle in order in the vessel: Meanwhile the breeze 10 and the pilot kept her straight in her course, and her sails as she passed over the sea, were kept stretched all day: then the sun set, and all the streets began to be over-shadowed. *no more in these days*

At length she came to the end of the deeply-flowing ocean: there are the people and realm of the Cimmerians, enveloped in mist and clouds, and the bright sun never looks 15 down on them with his beams, neither when on his way to the starry firmament, nor when he turns himself back from heaven to earth: but dreadful night always lowers (is stretched) over the wretched race. There we landed and moored the vessel, and we got the sheep taken out: then we ourselves began to 20 walk by the side of ocean's stream until we came to the place that Circe told us of. There Perimedes and Eurylochus held the victims, while I, having drawn a sharp hanger from my thigh, dug a trench, about a cubit's length from end to end; then in (about) it I poured a libation to all the dead, first of 25 (with) honey-and-milk, next of (with) sweet wine, and thirdly, of (with) water; and on it I sprinkled white meal: and I made many prayers to the helpless forms (heads) of the dead, *promising*, on having arrived at Ithaca, to sacrifice at my palace a barren cow, the best I could (which was the best) and fill the 30

pile with rich *offerings*: also to sacrifice to Teiresias by himself alone a completely-black ram, such a one as is the best among my sheep. So when I had entreated them, the nations of the dead, by vows and supplications, then I took the sheep, and cut
 35 off their heads into the trench, and the blackblood began to flow: then there assembled from below out of (*ῥπκξ*) Erebus spirits of the departed dead: [brides, and young men, and old men bent with care (having endured much), and delicate maidens, with heart but newly steeped in sorrow: many, too,
 40 slain by iron-tipped spears, heroes slain in war, with blood-stained armour on: they, in great numbers, kept flitting, one from one quarter *and another from another*, to the trench, making (with) a terrible din: *meanwhile pale fear was seizing me*]. Then at length I *hurriedly* bade (having hurried I bade) my companions to skin and burn entirely the sheep that
 45 were lying as I knew (*δῆ*) slain with the ruthless steel, and, furthermore, to pray to the gods, viz. to mighty Hades, and dread Persephone: while I, having drawn a keen sword from my thigh, sat me down, and continued to prevent the helpless forms (heads) of the dead, from coming nearer to the blood, before I
 50 had enquired of Teiresias. Now the first spirit that came was that of my comrade Elpenor, for he had not yet been buried, *and laid in* (under) the broad (with broad roads) earth: for we had left his body, unwept and unburied, in the house of Circe, since another toilsome occupation was pressing on us. On
 55 seeing him I wept, and pitied him in my heart, and I addressed him and spoke winged words. "Elpenor," said I, "how is it that thou hast come to the region of (to under) murky darkness? Hast thou come thither, being on foot, more quickly than I with my black ship?"

Thus I spoke: then he, having groaned, addressed me in reply (in a word): 'O Son of Laertes, descendant from Zeus,
 60 *Odysseus skilled in plots, the fatal decree of a god, and a very large draught of wine ruined me. For being asleep in the house of Circe, I did not recollect that I was going down, on coming to the (a) steep stair-case, and so I fell all the way (completely, ἀντικρὺ,) down from the roof, and my neck got (was)*
 65 *broken out of the socket, and my spirit went down to Hades.* So now I entreat thee in the names of those that are away, and not present, in the name of thy wife and thy father who reared thee when little, and Telemachus whom alone thou leavedst in thy house. For I know that on moving hence out of the house of Hades thou wilt direct thy well-made ship to the island of
 70 *Æœa*; there and then, O king, I adjure thee to remember me: on leaving, *I beseech thee* not to leave me behind unwept and unburied, having separated thyself from me, lest I become to thee a source of anger from the gods: but *I adjure thee* to bury me with my armour on, such as I have, and heap up for me a
 75 monument, on the sand of the hoary sea, *to the memory of an*

unfortunate man and for posterity to observe. This *I beg* thee to do for me, and to fasten on my tomb the oar with which I used to row when alive, and when (being) with my companions."

Thus he spoke: then I, addressing him, said, 'All this of a surety, (*ροί*) O unfortunate one, will I complete and do. 80

In this way we two were sitting, answering each other in sorrowful words: I, on one side holding the sword over the blood, while on the other side of it the shade of my companion kept talking much.

At length there came up the shade of my departed mother,—the daughter of the lion-hearted Antolycus, Anticleia,—whom I 85 had left alive behind me, on going to sacred Troy. I wept for her on seeing her, and pitied her in my heart: but still (thus), though deeply grieving, I continued to prevent her from coming nearer to the blood until (before) I had enquired of Teiresias.

Then there came the spirit of Teiresias of Thebes, with a 90 golden sceptre in his hand, and he recognized and addressed me: O son of Laertes, descendant of Zeus, wily Odysseus, why, O unhappy man, having left the light of the sun, hast thou come *hither*, to see the dead and *this* dreary region? Come, retire from the trench, and withdraw thy keen sword that I may drink 95 of the blood, and declare to thee the truth.

Thus he spoke; so I, having retired, fastened my silver-hilted sword down into (*ἐγκαρ.*) the scabbard: then, after he had tasted the black blood, at length the blameless prophet spoke to me in words: 'Thou art desirous of an easy (honey-sweet) return, O glorious Odysseus, but, of a surety (*ροί*) a god will 100 make it troublesome to thee, for I do not expect that thou wilt escape the Earth-shaker, who has got wrath against thee stored up in his heart being angry because that thou didst blind his beloved son. But still, even though he is angry (thus), ye will arrive, though suffering ill, if thou takest care to restrain the appetite of thyself and comrades, when first thou bringest 105 thy well-made ship near to the island Thrinacia, having escaped the dark-coloured sea, and when ye find the cows and rich sheep of the sun, who surveys everything and listens to all, feeding. These if thou leavest unhurt and proceedest on (attendest to) thy return, then ye will reach Ithaca, 110 though in ill plight; but if thou hurtest them, then I portend destruction to thee, thy ship and thy comrades: and if thou dost escape thyself, thou returnest after a long time (late), miserably, having lost all thy companions, on board of a strange ship: and thou wilt find pests in thy house, arrogant men, who are 115 devouring thy substance, as they woo thy god-like wife, and offer her marriage-gifts: but of a surety wilt thou avenge their violence on having returned. But when thou shalt have killed the suitors in thy palace, either by cunning or openly with the sharp steel, then *remember* to set out, having taken 120

a well-made oar, until thou comest to those men who know not the sea, nor will eat meat seasoned (mixed) with salt: neither do they know red-prowed ships, nor skilfully-made oars, that are
 125 as wings to ships. Now I will give thee a very clear direction, and it shall not escape thee: when another way-farer, having met thee, shall say that thou hast a winnowing-shovel on thy dazzling shoulder, then, having fixed in the ground thy well-made oar, and having offered goodly sacrifices to king Poseidon, a ram,
 130 a bull, and a boar the mounter of sows, remember to return homewards, and to offer holy hecatombs to the immortal gods, that dwell in (have) the broad heaven, to all carefully (*μάλα*) in order: then there shall come to thee not from (apart from *ἐξ*) the
 135 the sea, a very easy death, such as shall subdue (slay) thee when worn out by easy old age: thy people, too, shall be happy about thee: of a surety this that I am telling thee is true. (I am telling thee these things true.)

Thus he spoke, but I addressed him in reply. Teiresias, no doubt the gods themselves have ordained this: but come now,
 140 tell me this, and accurately explain it: I see here the spirit of my departed mother: now she is sitting in silence near the blood, and has not ventured to look her own son straight in the face, nor to speak to him: tell me, O prince, how she may recognize me and know that I am ~~he~~ (may recognize me that am ~~he~~). *a murked, that am on being*

Thus I spoke, then he immediately addressed me in reply. I will easily give thee a reason (tell thee an easy word) and put it in thy heart: whomsoever of the departed dead thou sufferest to go near (nearer) the blood, the same, be assured (*τοι*), will speak to thee plainly: but to whomsoever thou grudgest it, the same will go back again. Thus having spoken, the shade of king
 150 Teiresias went down to within the abode of Hades, since he had made an end of declaring (*κατέλεξεν*) Oracles.

But I remained there steadfastly until my mother had come up and had drunk the black blood: then she knew me immediately, and, compassionating me, spoke winged words to me:

My son, said she, how hast thou, being alive, come to under
 155 the murky *abode of* darkness, for it is hard for these *scenes* to be seen by the living. For between earth and this (in the middle) are great rivers and mighty streams. Oceanus first, which it is by no means possible to pass on foot, unless one have a well-made ship. Hast thou really (*ὅη*) in thy wanderings for a long
 160 time from Troy, with thy ship and companions, come hither? And hast thou not yet gone to Ithaca, and hast thou not seen thy wife at home?

Thus she spoke, then I addressed her in reply: 'Mother mine, it is necessity that has brought me down to *the abode of*
 165 Hades, to consult the shade of the Theban Teiresias. For I have not yet been near to the land of Achæa, nor have I yet set foot in

(on) my country, but I have been wandering, constantly in anxiety, (having sorrow), ever since at the very first I followed the divine Agamemnon to Ilium, famed for its horses, that I might do battle with the Trojans. But come, tell me this and accurately detail it to me; what fate of death that produces a long sleep has laid thee low? Is it a long disease? Or has arrow-scattering Artemis been pursuing thee and slain thee with her gentle darts? Tell to me, moreover (*δὲ*) of my father and son whom I left behind, whether still among them (the inhabitants of Ithaca) respect for me remains, or has some one else got my due (got it), while they say that I shall return no more. 170

Tell me, too, of the purpose and feelings of my wedded wife, whether she is remaining with her son, and keeping everything safe, or whether she is already married to the best of the Achæans (whoever is best of the Achæans has already married her). 175

Thus I spoke: then she, my revered mother, immediately replied: Even with a very resolute heart remaineth she in thy palace: but miserably do her nights and days constantly pass away, shedding tears as she does. But no one has yet thy honourable dignity, but Telemachus continues to till thy lands in peace and to ~~distribute meals equally~~, such as become a law-giver to prepare, for all call on him for it. But thy father remains there in the country, and does not come down to the city: nor is his bed a couch, and bedding, and blankets and rich coverlets, but in winter he sleeps where do the house-servants (servants in the house), in the ashes near the fire, and he is clad in mean attire on his person. But when heat comes and blooming fruit-time, a bed on the ground of fallen leaves is made by him any where (everywhere) in the vineyard (planted part of a vine-producing plot of ground): there he lies in sorrow, while great grief is preying on (increasing at) his heart, lamenting ~~thy fate~~, and sorrowful old age is coming on. Thus I also perished and met my fate, and the skilful archeress, the arrow-scattering goddess, did not pursue me and slay me with her gentle darts: nor, again, has there come upon me any disease, which particularly wrenches (has wrenched) the life from one's limbs by melancholy anxiety: but it is thy loss, and my thoughts about thee, and my softness of heart for thee, O glorious Odysseus, that have been taking from me my dear life. 180 185 190 195

Thus she spoke: meanwhile (but) I was desirous, being troubled in mind, to grasp the shade of my departed mother: thrice I made the attempt, and my mind was prompting me to seize her, but thrice she slipped (flew) from my hands like a shadow or even a dream: meanwhile deep (sharp) anguish arose more *violently* at my heart: so I addressed her and spoke to her winged words: 'Mother mine, why waitest thou not for me when desirous to grasp thee, that even in *the abode* of Hades, we two, having thrown our loving arms (hands) around *each other* may take our fill of chilling lamentation. Has dread Persephone 200 205 210

been sending this image to me that I may lament and groan the more?

- Thus spoke I: then my revered mother immediately addressed me: Alas, my child, ill-fated above all mortals, Persephone, the daughter of Zeus, is not at all deceiving thee, but this is the law with mortals when once they are dead: for their muscles have no longer flesh and bones *attached to them*,
 220 but the mighty force of blazing fire consumes (subdues) them, when once life leaves the white bones: the soul, meanwhile, flying away, makes its escape like a dream. But do thou struggle to the light of day as quickly as possible: remember (know), however, all these things, that thou mayest afterwards tell them to thy wife.

- We two kept thus answering each other in words: meanwhile the women kept coming on—for dread Persephone kept urging them—as many wives and daughters as there were of noble heroes. Then they began to gather in crowds about the black blood. So I began to consider how I might question them individually: and the following appeared to me in my
 230 mind to be the best plan: having drawn my keen-edged sword from my broad thigh, I suffered them not to drink the black blood all at once: so they came up one after the other, and each declared her birth; and I questioned all of them.

- 235 There then I saw first Tyro, the daughter of a noble sire, who said that she was the offspring of the blameless Salmoneus, and professed to be wife of Cretheus the Son of Æolus: she had loved a river-god, the divine Enipeus, who flows (sends *its water*) fairest on to the earth: and she used to go and wander by the fair streams of the Enipeus. So the earth-holding
 240 Ennosigæus, having likened himself to him, slept with her at the mouth of the eddying river: then a purple wave rose around them, like a mountain, arched, and concealed the god and the maid of earth, [and he loosed her virgin zone and
 245 shed sleep over her.] But when the god had finished his amorous play, then he placed his hand in hers (grew into her hand) and spoke words, and addressed her. Maiden, rejoice in thy love: for, as the year rolls round, thou shalt bring forth noble children, since the beds of the immortals are not unproductive: do thou *take good heed* to tend and nurse thy
 250 sons. Now, go hence, and restrain thyself, and name it to no one, but I am, be assured (*τοι*), the earth-shaking Poseidon.

- Thus having spoken he dived under the billowing sea: she, however, having become pregnant, gave birth to Pelias and Neleus: they two became mighty servants of great Zeus: Pelias lived, rich in flocks, in wide Iolcus: the other in sandy Pylos. Now the queen of women bore the *following* others to Peleus, viz. Æson, and Pheres, and Amythaon the fighter in chariots.

Next after her I saw Antiope, the daughter of Asopus, who 260
also boasted that she had slept in the arms of Zeus: and in due
time (*πα*) she brought forth two sons, Amphion and Zethus, who
first founded and surrounded with towers the town (seat) of
seven-gated Thebes: for, strong though they were, they were
not able to live in broad Thebes without its being fortified. 265

Next after her I saw Alcmena, the wife of Amphitryon, who
bore the bold-spirited, lion-hearted, Heracles, after having slept
(been mixed) in the arms of mighty Zeus: also Megara, the
daughter of highminded Creon, whom the son of Amphitryon,
in might always unconquered, (un-worn) had *to wife*. I also 270
saw the mother of Œdipus, the fair Epicasta, who committed a
dreadful sin in ignorance of heart, by having married her son:
now he married her, after having slain his own father: But the
gods soon made *their guilt* notorious among men. But he,
continually suffering sorrow, continued to reign in Thebes the
accursed city of the Cadmeians, by the fatal will of the gods: 275
she went down to *the abode* of Hades, a stern guardian, having
hung a noose on high (a high noose) from a lofty beam, under
the influence of (having been held by) her grief: while to him
she left behind very many woes, such as furies in vengeance of a
mother's wrongs, (the furies of a mother) bring about. 280

I also saw the very beautiful Chloris, whom formerly
Neleus married for her beauty, after he had given her countless
bridal presents, the youngest daughter of Amphion the son of
Iasus, who once ruled powerfully in Minyan Orchomenos: and
she became queen of Pylos, and bore to him noble children,
Nestor, and Chromius, and Periclymenus the highminded. 285
After them, too, she bore the noble Pero, a wonder among
mortals, whom all the neighbours wooed: but Neleus was not for
giving her at all to any one unless (him who did not) he drove
from Phylace the oxen, broad-faced and difficult of access, and
with crooked horns, of the mighty Iphicles: now these a blame- 290
less prophet alone undertook to drive: but a hard, heaven-sent
fate (fate of a god) detained him, and tight bonds, and rustic
herdsmen. But when at length the months and the days were
accomplished, as a year rolled round again, and the seasons had
come back, then at length the mighty Iphicles dismissed him, 295
after he had given all his prophecies: so was the will of Zeus
accomplished.

I saw Leda also, the wife of Tyndarus, who bore, by Tyndarus,
two noble-hearted boys, Castor the horse-tamer, and Polydeuces
skilled in boxing (good with the fists): both of these, though 300
alive, the fertile (life-giving) earth contains. For they, having
honour from Zeus even under the earth, live and die a day in
turn: (at one time are alive, on alternate days; at another are
dead): for they have obtained honour equally with the gods.

Next after her I saw Iphimedeia, the wife of Aloeus, who 305
said that she had been embraced by Poseidon, and in due time

(*πα*) she bore two sons, but they proved *but* shortlived, the god-like Otus and the farfamed Ephialtes, who were by far the tallest that the fertile (grain-giving) earth nurtured, (whom by far the tallest &c.), and by far the most beautiful, next, at least, after
 310 the famed Orion. For they were *but* nine years old and nine cubits in breadth, and in height they were nine fathoms: ($9 \times \frac{3}{2} = 13\frac{1}{2}$, feet broad, and $9 \times 6 = 54$, feet high). They also threatened to raise against the immortals in Olympus a contention of direful war: (war with many shocks): they purposed to
 315 pile Ossa on Olympus, and again on Ossa leafy Pelion, that the heaven might be accessible: and they would have accomplished *their wishes* had they arrived at the *full* measure of manhood: but the sun of Zeus, whom the fair-haired Leto bore, destroyed them both, before that to them under their temples the down had bloomed and thickly covered their cheeks with a fairly-
 320 sprouting growth.

I saw Phœdra too, and Procris, and the fair Ariadne, daughter of the savage-hearted Minos, whom in days of yore Theseus thought to take as his wife from Crete to the soil of sacred Athens, but had no joy of it: for Artemis slew her first in sea-
 325 girt Dia, on the accusation of Dionysus. I saw Mœra, too, and Clymene, and the hateful Eriphyle who received a valuable golden ornament for her husband. But I could neither tell nor name all of the wives and daughters of heroes that I saw, for
 330 ambrosial night would wane first: but it is full (*και*) time for me to be sleeping, either having gone to my swift ship and comrades, or here: but the escorting of me shall be a care to you and the gods.

Thus he spoke: then they all became still and silent (still in silence), and were filled with rapture throughout the shadowy palaces: at length the white-armed Arete began speech to
 335 them.

‘Phœacians, how does this man appear to you to be, in form and stature and inward good sense (mind equal within)? besides, he is my guest: moreover each of you has shared the honour *of his company*: therefore send him not away in haste, nor stint your gifts to him when in so great need: for by the will of the gods there are stored (lying) many possessions by you in
 340 your houses!

The aged hero Echenëus, who was by far (*δῆ*) the most advanced in years of the Phœacians, also addressed (spoke among) them. ‘O friends, of a truth what the very prudent queen is speaking to us is not far from the mark nor otherwise than we expect, (is not speaking to us away from the mark nor from our opinion of her), so comply with her advice: but from this point, the carrying out of the proposal rests with
 346 Alcinous, (from this the work and word clings to A).

Him then, in return, Alcinous answered and addressed:

'This word shall so be, if at least I am alive and reign over the Phœacians, lovers of the oar. But let our guest make up his mind, though exceedingly desirous of a return, yet (ἐμπης) after all 350 (οὖν) to remain farther to the morrow, until I shall have completed all my present: his escort shall be a care to all the people, but most of all to me, for of that the power lies with (is in) the people.

Him then in reply the wily Odysseus addressed. Powerful Alcinous, most renowned of all the people, even if ye were to bid me stay here for a year, and were to prepare me an escort, and 355 were to offer me noble presents, most certainly would I consent (wish it), and it would be much more advantageous for me to return to my dear native land with a fuller hand *than my people could expect*, and I should be more respected by and dearer to all the people that saw me on my having returned to Ithaca. 360

Him then again Alcinous answered and addressed: Odysseus, as far as that goes, (τὸ μὲν) we by no means deem thee, on seeing thee, to be a deceiver and a false knave, like as the black earth feeds many men, and dispersed far and wide, framers, too, of lies 365 on points in which (whence) one cannot detect them: thou hast *the gift of graceful language*, and good sense in thee: furthermore like (as when) a bard thou hast cleverly detailed thy story, the mournful woes of all the Argives and thyself *in particular*. But come now, tell me this also, and unhesitatingly detail it, whether 370 thou didst see (in Hades) any of thy godlike companions who at the same time as thyself followed thee to the same place, to Troy, and there met their fate. Now this night is very long, *yea* of infinite length, and it is not yet time to be sleeping in the palace, so do thou tell to me thy godlike adventures: even to divine morning could I stay, on thy consenting (when thou mayest consent) to tell me of thy troubles in my palace. Him then in 375 reply the wily Odysseus addressed: Glorious Alcinous, most famous of all the people, there is time for many words, and also time for sleep, so if thou art really (γὰρ) desirous of hearing more, I will not grudge to tell thee other narratives even more piteous than these, woes of my companions, who perished, alas (δῆ), 380 afterwards, who escaped from the deadly fray (battle-cry) of the Trojans, but perished on their return, by the will of a wicked woman. But when holy Persephone had dispersed the shades of the women to different places by different ways, then there 385 came up the shade of Agamemnon, the grandson of Atreus, in sorrow: the rest also were gathered around, as many as had fallen with him in the house of Ægisthus, and had met their fate. Then he knew me very quickly, when he had drunk the black blood: so he began to weep aloud (shrilly), dropping down 390 a big tear, and falling into my arms, desiring to embrace me: *but he could not*, for there was no longer in him any firm strength nor vigour at all, such as there formerly used to be in his supple

395 limbs. On seeing him I wept, and pitied him in my heart, and I addressed him and spoke winged words to him.

O most glorious grandson of Atreus, king of men, Agamemnon, what fate of death that brings a long sleep has subdued thee? did Poseidon subdue thee by sea, (in ships) having raised a
400 terrible gale of boisterous winds? or did foe-men slay thee on land, while plundering (cutting down) oxen or goodly flocks of sheep, or fighting for a town and its women?

Thus I spoke, then he immediately addressed me in reply; O
405 son of Laertes, descended from Zeus, crafty Odysseus: neither did Poseidon subdue me on board ship, by having raised a violent gale of boisterous winds, nor did foe-men destroy me on land, but Ægisthus, having devised fatal death (death and fate) to me, killed me with the consent of (with) my accursed wife, after
410 having invited me to his house, and having feasted me, just as one kills an ox in his stall. Thus I died by a most pitiable death, while around me my companions, as well as myself (*ἄλλοι*), were being murdered one after the other (without pause), like white-toothed pigs, that *are slain in the house* of a wealthy and very powerful man, either at a marriage-feast, or a club-
415 feast, or an abundant banquet. Thou hast before now seen the death of many men, being slain in single combat (singly), or in mighty fray, but if thou hadst seen what I have been telling thee (those things) thou wouldst have sorrowed deeply in heart, how we fell (were lying) in the palace about the bowl and the loaded tables, while all the floor was reeking with blood. But the most
420 pitiful cry I heard was that of Cassandra, the daughter of Priam, whom the crafty Clytæmnestra wished to slay with (around) me, but I, raising my hands, when on the ground, clasped them, in death, round my sword: the shameless woman, however withdrew,
425 and, even when going down to the abode of Hades, had not the heart to close my eyes with her hands and to shut my mouth. Thus *we see that* there is nothing fiercer nor more hardened than a woman, such a one at least as plots such deeds in her heart, as the cruel fate (unseemly deed) which even she devised for me, having conspired for (contrived) the murder of (to) her lawful
430 husband: assuredly I fancied that I should come home welcome to my children and servants: but she, from her fatal skill in (by knowing) exceedingly deadly things has brought (poured) disgrace on herself and all the female sex hereafter, even to one that is well-disposed.

435 Thus he spoke: but I said to him in answer. Ah me! of a surety wide-seeing Zeus has been violently hating from the beginning the seed of Atreus owing to the doings of a woman! on Helen's account many of us have been perishing, while for thee Clytemnestra prepared a plot when far away.

440 Thus I spoke, then he immediately addressed me in reply: therefore do thou, even thou, remember not to be *too* yielding to a woman, and be careful never to tell her all thy purpose, that

look
at the
story

thou knowest well thyself, but tell one part, and let the other be secret. But not to thee, Odysseus, shall death come by a woman's hand, (from a woman) for the daughter of Icarus, the discreet Penelope, is very prudent and her inward thoughts are good. (knows well counsels in her mind). Assuredly we 445 left her, on going to the war, a young wife : and at her bosom was her baby boy, who is now, doubtless, sitting among (in the number of) the men, in happiness : of a surety will his fond father see him on his return, and he will fold his father to his arms as is right. But my wife did not even suffer me to feast 450 my eyes on my son (be filled in my eyes of my son), but slew me, even me, (*καὶ αὐτόν*) before *I had seen him*. Now another thing will I tell thee, and do thou cast it in thy mind : in secret, and not openly, direct thy ship to thy dear native land : since there is no longer confidence in women. But come now, 455 tell me this and unhesitatingly declare it : whether ye hear at all of my son as yet alive, either, perhaps, in Orchomenos, or in sandy Pylos, or, perhaps, with Menelaus in broad Sparta, for the divine Orestes is alive and on earth and not yet dead : (is not yet dead on earth.). 460

Thus he spoke : but I said to him in reply : O grandson of Atreus, why continuest thou to ask me these *questions* ? For I know not at all whether he is living or is dead : and it is bad to talk to no purpose. (vain words).

Thus we two answering each other in mournful language, stood in sorrow, pouring down *many* a big tear. 465

Next there came up the soul of Achilles the son of Peleus, and of Patroclus, and of the blameless Antilochus, and of Ajax, who was the best in look and person, next to the blameless son of Peleus, of all the other Greeks. Then the shade of the swift-footed descendant of Æacus knew me, and in a mournful tone spoke winged words to me : 470

'O son of Laertes, descendant of Zeus, Odysseus skilled in wiles, rash one, why wilt thou be planning a greater deed in thy heart ? How hast thou dared to come down to Hades, where dwell the senseless dead, ghosts of mortals after having rested from their labours, (having laboured *καμόντων*). 475

Thus he spoke, but I said to him in reply, 'O Achilles, son of Peleus, greatly the best of the Achæans, I came down to consult (for consultation of) Teiresias, *to see* if he would tell me any plan that I might arrive at craggy Ithaca : for I have not yet come near to the Achæan, nor I have yet set foot on my own, land, 480 but I am always suffering evils : but than thee, O Achilles, no man formerly was happier, nor, as it seems (*ἀρα*) *is there* now (afterwards) : for formerly, when alive, we Argives used to honour thee equally with the gods, *and* now again, here below, (being here) thou hast great authority over the dead ; 485 therefore, grieve not thyself at all at being dead, O Achilles.

Thus I spoke : then he immediately said to me, in reply :

Make no light mention of death at any rate ($\gamma\epsilon$) to me, I beg, ($\delta\eta$) noble Odysseus, I could wish rather to be attached to the soil *as a serf*, and be the slave of any one, with a man of no inheritance, to whom there might not be much livelihood, than
 490 rule over all the departed dead. But come now, tell me tidings of my noble son, whether he went (followed) to the war, to be a chief there, or not. Tell to me also whatever thou hast learnt of the blameless Peleus, whether he still has honour among many
 495 Myrmidons, or whether *men* dishonour him in Hellas and Pthia, because old age is coming over him as to his hands and feet. For, being such as I am, I am not *able to be* such a helper beneath the rays of the sun, as *I was, when* formerly in broad Troy, I slew the bravest of the people, warding them off from
 500 the Argives. O that I could go as strong as I was then ($\rho\acute{o}\iota\sigma\sigma\epsilon$), though but for a brief space, to my father's house, then would I make my courage and my stalwart (unapproachable) arms hateful to many a one, *to all* that are doing him violence and are keeping him out of honour.

Thus he spoke, but I said to him in reply; Verily of the
 505 blameless Peleus I have learned nothing: but of thy dear son Neoptolemus, I will tell thee the whole truth as thou biddst me; for I myself took him on board a hollow, equally-balanced ship from Scyros, to join (to among) the well-greaved Greeks. Of a truth whenever we were meditating plans about the city of
 510 Troy, he used always to speak first, and failed not of his opinions: the godlike Nestor and myself alone excelled him. But when in the plain of the Trojans we began to fight with the steel, he never used to stay in the crowd of men, nor in the ranks, but used always to be running far before, excelling all in
 515 courage, (yielding in his courage to none). Many heroes, too, he slew in fierce conflict, but all I could neither mention nor name, for he killed so great an host, while defending the Argives: but in particular ($\omicron\iota\omicron\nu$) he slew with the sword the son of Telephus, the hero Eurypylus: many too of his companions, Ceteian men, were slain around him, on account of presents
 520 made to a woman. He was the handsomest man that I saw, (him I saw most handsome) after the divine Memnon. But when we, the bravest of the Argives, were preparing to go into the horse, which Epeius had made, and all *the preparations* had been enjoined on me, either to open the cunningly-devised piece of
 525 craft ($\lambda\acute{o}\chi\omicron\nu$) or to close it, thereupon other leaders and rulers of the Greeks began to wipe away their tears, and to tremble, one and all, ($\epsilon\kappa\acute{\alpha}\sigma\tau\omicron\nu$) in (under) their limbs, but him I never at all saw with my eyes, either pale in his goodly face, or having wiped a
 530 tear from his cheeks: moreover he kept entreating me very much to go out from the horse, and grasped the hilt of his sword, and his spear, headed with brass, and continued to meditate mischief for the Trojans: but when at length we had thoroughly sacked the lofty city of Priam, with his share of the

spoil and in honour he went on board of the ship unscathed, neither, as we might have expected, (*ἀρ*) stricken with the sharp steel, nor wounded in a hand to hand fight, as often occurs in war, for Ares rages indiscriminately. 535

Thus I spoke; then the shade of the swift-footed grandson of Æacus began to walk, taking long strides, up and down the asphodel meadow, rejoicing because I had been saying that his son had been distinguished. 540

Meanwhile the rest of the shades of the departed dead were standing in sorrow, and related their sorrows one by one. But the shade of Ajax, the son of Telamon, kept standing away from us, alone, being enraged on account of the victory, in which I had conquered him, on being tried near the ships, about the armour of Achilles: his venerable mother laid them *before the assembly*, and the children of the Trojans, and Pallas Athena were the judges (judged). How truly (*ὦς δῆ*) do I wish (how really ought I not) that I had not conquered in that struggle, for on account of them (the arms) the earth received so great a head, *even* Ajax, who in form, and deeds of might, was made above [excelled] the other Greeks, after the blameless son of Peleus. Him I addressed with soothing words. 545

Ajax, son of blameless Telamon, even in death wast thou not, then, disposed to forget thy anger at me, on account of the loss of the armour? But the gods have made them a woe to the Argives. For thou, so *great* a tower of *strength*, didst destroy thyself ~~for them~~: we Achæans, one and all, [*διαμπερές*] sorrow for thy loss as much as for [equally with] the head of Achilles, the son of Peleus: no one else is to blame, but Zeus has vehemently hated the army of the warrior Greeks, and has laid fate on thee: but come hither, O chief, that thou mayest listen to word and speech of mine: nay, subdue thy wrath and very violent passion. 550

Thus I spoke: but he answered me nothing, but went to join the other shades, to the Erebus of the departed dead: There he would perhaps have addressed me, though angry, or I perhaps him, but a desire in my heart wished me to see the shades of the other departed dead. 565

There then I saw Minos, the noble son of Zeus, with a golden sceptre, and giving laws to the dead seated: while they around were detailing their cases to him their lord, both sitting and standing, in the broad-gated abode of Hades. Next after him I saw the great Orion, collecting in the asphodel meadow wild animals together, that he had slain himself in the lonely mountains, having in his hands a club studded all over with brass, always unbroken. 570

I also saw Tityus, the son of very-glorious Gæa, lying on the ground: now he extended over nine acres; and two vultures sitting by him *one* on each side, kept gnawing his liver, piercing even to his vitals, while he made no attempt to repel them with his hands, for he attempted violence to Leto, 575

the glorious bed-partner of Zeus, when coming to Pytho through
580 fair Panopeus.

Moreover I saw Tantalus, undergoing (having) hard suffering, and standing in a lake: now it kept coming up to his chin: and he stood there thirsting, but was not able to get to drink: 585 for as often as the old man bent down, desirous to drink, so often the water vanished, having been swallowed up, and around his feet the black earth appeared, for a god kept parching it. Lofty trees, too, pears, and pomegranates, and apple-trees with glorious fruit, and sweet figs and blooming olives, kept 590 waving fruit down from top to bottom. But as often as the old man kept stretching forward to get them grasped in his hands, the wind tossed them to the misty clouds.

Moreover I saw Sisypheus, undergoing violent torments, raising a huge stone with both his hands. He, pushing against 595 it with hands and feet, was endeavouring to drive the stone to the top of a hill: but when it was just going to surmount the top, then it constantly turned back violently, and then the shameless stone went rolling to the plain. While he, straining himself, kept trying to push it back again, while sweat was streaming from his limbs, and the dust rose over (from) his 600 head.

Next after him I saw the mighty Hercules, an image: but he enjoys himself with the immortal gods at feasts, and has *to wife* the fair-ankled Hebe, the daughter of mighty Zeus, and golden-sandalled Hera. Now around him there was a noise of the dead as of birds, flitting every whither: while he, like dark 605 night, having in *his hands* an uncovered bow, and an arrow at the string, kept looking sternly around, always like to one about to shoot. Around his breast, *forming* a noble band, was a baldrick of gold, where excellent workmanship had 610 been shown (excellent deeds had been wrought), bears and wild boars, and fierce lions, and frays, and battles, and murders, and slaughterings of men: may he that has put together that belt by his skill, now that he has made it, never make one single thing more. Then he immediately knew me, when he had seen me with his eyes, and, compassionating me, spoke winged 615 words to me. O son of Laertes, descendant of Zeus, Odysseus skilled in wiles, O wretched one, surely thou art leading a wretched life of destiny, such as I had beneath the sun's rays. I was the son of Zeus, the son of Cronos, but I had trouble 620 without end, for I was made subject to a man much worse *than myself*, and he laid on me severe labours, and once sent me hither to fetch the dog, for he did not think that any labour could be harder to me than that. I brought it up *to earth* and carried it from out of Hades, for Hermes and blue-eyed Athena protected me.

625 Thus having spoken, he went again to within the abode of Hades. But I remained there stedfastly, *to see* if there would

come any other of the heroes who had died in days gone by. And, indeed, I should perhaps have seen men of the former days, whom I wished to see. Theseus and Peirithous, the glorious children of the gods. But before *they came* the tribes of the dead began to assemble in crowds, with a terrific din; meanwhile pale fear seized me lest dread Persephone should send at me from out of Hades, the Gorgon head of the dread monster. Then immediately, going to my ship, I bade my companions go on board themselves, and loosen the stern-cables. So they quickly went on board and sat down on the benches. Her (the ship) then the wave of the stream bore down the river of Ocean; *then* at first rowing, and next a favourable breeze.

BOOK XII.

BUT when the ship had left the stream of the river of Ocean, and had come out of it (*ἀπὸ δ' ἵκετο*) to the wave of the wide-pathed sea, and to the island of *Æaea*, where are the abodes and dancing places of *Eos*, daughter of the morning, and the risings of the sun; having landed there we moored the ship on the
5 sands, and we got out ourselves on the shore of the sea, and there having taken sleep after our toils (*ἀποβρ.*) we waited for the divine morning.

But when the rosy-fingered *Eos*, daughter of the morning, appeared, then I sent forward my companions to the house of *Circe* to bring the dead body of *Elpenor*, (to bring *Elpenor* a
10 dead body). So having quickly cut logs where the cliffs on the shore (topmost shore) projected most, we buried him in sorrow, pouring down a big tear. But when the corpse had been burnt, and *also* the armour of the dead, having piled up a mound, and having set a stone thereupon, we fastened on the top of the
15 mound a well-made oar. We *thus* had been engaged in all our *preparations*; meanwhile, as it appeared (*οὐ δὲ ἄρα*) we did not escape the notice of *Circe* as having come up from *Hades*, but very quickly she came, having got herself ready, while servants with her brought corn, and much meat and sparkling red wine. Then she, the divine goddess, (divine of goddesses) stood in the
20 midst and spoke among us.

O daring band, seeing that (who) ye have gone under the abode of *Hades* alive: twice are ye to die, whereas (*ὅτε τ'*) other men die (*but*) once. But come, eat food and drink wine here all day: then with the appearing of the dawn, ye shall sail; but I will inform you of (show you) the way, and will point out
25 everything: that by no means, by mournful want of skill ye may be pained, by having suffered woe either on sea or land.

Thus she spoke: so our noble heart complied with her.

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